Zions Herald

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Soap For Europe

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September 21, 1949

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READERS WRITE

First Protest

Fifty-five years a reader of ZIONS HERALD and this is the first "protest" addressed to the editor.

By what strange reasoning does Bishop Corson convince himself that what is to be condemned in Greece is commendable in China? (ZIONS HERALD, Aug. 24th.)

How also can his basic implication of enforcing our will by arms be made consistent either with good Protestantism or good democracy? The present is a challenge to Chinese Christians who will win out by exemplification of Christian principles. To suggest otherwise is a distinct disservice to the cause of missions.

With great appreciation of your editorship of the HERALD.

(Rev.) RALPH TYLER FLEWELLING,
School of Philosophy,
University of Southern California.

Continued Approval

Please extend my subscription to your valuable paper for another three years. The articles you are running the past months are splendid, up-to-date, as well as the regular items of interest. I especially enjoyed the article about Dr. Bunche (Z. H. June 29th).

(Rev.) R. J. HODGEN,
Gilbertville, Mass.

He Borrowed His Typewriter

That warm-hearted, friendly man, Professor "Bill" Stidger was a class-mate of mine at Boston University School of Theology. The last time I was in Boston, I was his guest for lunch at the New England Kitchen. When we were in school together, I remember that he borrowed my typewriter one day while his own was temporarily out of condition. Carrying it he stumbled, and the old "Olive" rolled down a flight of stairs. It did not improve the typewriter, but Bill saw that it was put in first-class condition again.

I remember that he read to me some of this early efforts in verse. But especially I remember this. Of later years he was preaching to great audiences, possibly during his pastorate at Kansas City or Detroit. He said, "Otis, as I look out over a church congregation, I am always deeply impressed by the wistfulness of people. No matter how blase or self-sufficient a person may seem externally, I know that in his heart is a great wistfulness for the rest and comfort and courage of the Gospel. To help meet that need is my mission in life."

(Rev.) OTIS MOORE,
Garnerville, N. Y.

Last Time I Saw Bill

You will receive many comments regarding the passing of the one and only Bill Stidger.

Enduring and pioneering personalities are all too rare. He was a great encouragement to me in my work and I feel a lasting debt to him. It was always a great pleasure to lecture in his classes at Boston University. The last time I saw him was at midnight on the airfield at Shreveport, Louisiana. I was boarding one plane for the East and Bill was just alighting. He yelled across the field, "Hello Elbert, this is Bill Stidger." Ships that pass in the night. . . . That was the last I ever heard from that energetic and rare spirit.

(Rev.) E. M. CONOVER,
New York City

Our Cover Picture

Dr. Frank Jennings (left), executive secretary of the Massachusetts Council of Churches, and Dr. Charles R. Osborn, Boston director for Church World Service, are shown examining the transfer receipt for 45,000 bars of soap given Thursday, September 8th, to Church World Service by CARE. Destined for use by needy children in Europe, the soap had been donated by Lever Brothers Company to CARE in conjunction with the unique CARE Soap For Europe drive recently extended until Dec. 31st. This particular shipment of urgently needed soap was made possible by the generous support of the Church World Service membership whose encouraging efforts resulted in the collection of 90,000 Swan wrappers.

Answer To Lester And Winifred

Two letters, emotionally bitter in tone and revealing an inability to reason objectively appear in Readers Write, ZIONS HERALD, issue of Aug. 24th relative to the question of federal aid to parochial schools. I refer to the letters by Lester M. Hunkele and Winifred Fushman.

Mr. Hunkele's letter suggests an attitude of "if you don't agree with me, you are a rascal and a hypocrite." He makes the blanket statement that the controversy between Mrs. Roosevelt and Cardinal Spellman bears no relation to the matter of church and state and raises the questions of birth control and divorce which are not pertinent to the issue.

When a church dips its hands into state coffers for its own promotional program what is it but an alignment of church and state? Roman Catholic apologists for federal aid to sectarian education are doing their best to make their appeal sound innocuous. They only want transportative services, medical services and funds for the purchase of non-religious textbooks. How innocent this sounds! Yet the securing of such aid would effectively benefit their entire program. The supplying of a deficit takes care of the deficit regardless of direct application.

Nothing outside of Roman Catholicism compels it to operate what is tantamount to a public school system. This operation results from its own decision and its parochial schools exist for one purpose, the inculcation and promotion of Roman Catholic doctrine.

I do not argue against the right of the church to establish and maintain a school system, if it so desires. But is it right in attempting to compel people of other persuasions to support its school system? This is precisely what the leadership of the Roman Catholic Church is trying to do. Compulsory support for the public school system is not identical, for it is not sectarian and its support involves no forfeiture of religious principle.

Again, Mr. Hunkele insinuates that agreement with Mrs. Roosevelt in her controversy with Cardinal Spellman means an endorsement of the Roosevelt family in every detail and particular. This is reductio ad absurdum. Agreement on a specific subject does not, by any demand of logic, involve approval of the families and relatives of those who agree. Nor does agreement in a given particular necessitate agreement in all particulars.

Moreover, calling people "narrow-minded fellow travelers" because they oppose a poli-

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Revival In Alpine, Tennessee

BEATA MUELLER

Back in 1880 the Great Revival swept across the frontier ountry of Tennessee with the crackling intensity of a rushfire. Camp meetings sprang up everywhere. Men, omen and children gathered by the hundreds, spent days nd weeks at a time listening to ministers of various comunions take turns preaching fervent evangelistic sermons.

When the emotional fervor passed, however, disputes ose among the various denominations. The bitterness f these disputes can be measured by one preacher's characrization of his rivals as "hirelings, caterpillars, hypoites, seed of the Serpent, dead dogs that cannot bark, en possessed of the Devil, rebels and enemies of God."

The factionalism of that time died slowly — slowest f all perhaps in the isolated rural communities.

But one shining example of interdenominational coperation has been going on for four years now in the ural communities of the Eastern Highland Rim in northrn Tennessee. The Dale Hollow Larger Parish, suported by the Disciples of Christ, the Methodists and the resbyterian Church, U. S. A., serves 4,000 people at 18 hurches and preaching points in an area some 100 miles quare.

The program is a revival of church co-operation. The inisters and staff of this rural larger parish have joined ogether, not for the fire-and-brimstone conversions of 50 years ago, but for a church-centered effort to bring heir people a better life in an area where living is not asy.

Originator of this larger parish project is the Rev. Berard Taylor, minister of the Presbyterian mission at Alpine, ennessee, a village of 200. Georgia-born, the Rev. Taylor hares his parishioners' love for the independence of rural ife. He is aware of the problems of poverty and ill health hat beset them, and is deeply convinced that the most efective help can be found only in church co-operation.

When Taylor and his family arrived at Alpine a dozen ears ago, he had already served as pastor to a group of ural churches in Pennsylvania. But here on the "barrens" f the Highland Rim he found farms where the vitality f thin soil had been leached away by the porous limetone underneath. He found homes where the only light ame from smoky kerosene lamps, the only heat from a ireplace or an old oil barrel made into a stove, the only vater supply fifty feet or more from the house.

Tuberculosis was a scourge. Pellagra added its dragging fatigue to overwork. The average family income anged from $86 to $200 a year. As the children grew up, nany of them left home for work in the factories of the North because there was no adequate living to be made t home.

Yet most of these families had a tradition of self-relince, education and hard work. A young South Carolina eacher had started the Alpine Institute in a log cabin in 821. The institute later became a mission school, and the Taylors found many families had sons and daughters who were graduates, many of them teaching in local rural schools.

Both people and land had inherent resources that could be developed. And Taylor, "a born pioneer," as one of his family described him, loved both the people and the land.

One of his first concerns was housing. He had seen the picturesque cabins with their stone chimneys and wide porches where large families lived crowded in insufficient space and suffered from the cold in winter.

"This manse is too big, compared to the average house around here," he told a visitor in the early days. "I don't want to live on a level so different from the level of our people."

After ten years of service in Alpine, Taylor and his wife went North for a year of study. There he found an answer to the housing problem in his investigation of low-cost home construction. When he returned to his parish, he had worked out plans for an inexpensive house of concrete blocks that would be practical in the mountains. Built as a demonstration and paid for by income from the mission forest, it now houses a family of eleven who had lived in a two-room mountain cabin.

But long before that, Taylor had been busy on a dozen other projects for the Christian development of his people and their community. One of these was the mission farm, now an important part of the rural life center at Alpine. Purchased in 1941 and worked by a trained manager, it has become a demonstration of what can be done on poor land. Legumes build up the soil, grain and garden produce help feed the community, carefully — red cattle pastured in fields too steep for cultivation provide milk. A similar agricultural demonstration was set up recently by another of the larger parish's ministers on his 20-acre manse property in the next county.

But Taylor knew that farming alone could not bring sufficient returns. He next turned his creative mind to an 18-acre forest tract owned by a landlord in a distant city. Timber was once one of Tennessee's great resources, and this stand of forest, Taylor felt, could be a demonstration of scientific forestry and a source of community income. With the advice of state and federal forest services and with funds provided by a friend, the church acquired the property.

If the forest was to be accessible, however, there had to be a road. This was war-time; even if there were funds to hire road-builders, there was no labor force available.

This did not stop the resourceful minister.

"Alpine has had church conferences before," he decided, "and this time we are going to have a working conference of rural ministers and church leaders."

Mark Twain had written about the "Knob Country" around Alpine and the minister's conference had a touch of Mark Twain's ingenuity.

Mornings, clad in heavy work clothes, church men with crowbars and bulldozer toiled on the mountain road.

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Church And State: The Breach In The Wall

JACKSON BURNS

One day some enemies of Jesus set a trap for him. The trap was in the form of a question. "Is it lawful," they asked, "to pay tribute to Caesar?" The question was a trap because if Jesus answered either yes or no he would arouse opposition. If he answered yes, his own countrymen, groaning under the weight of the taxes they were forced to pay to Caesar, would be offended. If he said no, the Roman authorities might accuse him of treason. Jesus answered neither with a yes nor with a no, but with the cryptic statement: "Render . . . unto Caesar the things which are Caesar's, and unto God the things that are God's."

How we wish we knew what this statement means. Was he simply evading the issue by quoting an ethical platitude? Or was he giving his hearers a carefully worded principle of far-reaching significance. Where do we draw the line between the things which are Caesar's and the things which are God's? If this is our Father's world, then do not all the things which are Caesar's belong also to God? Yet Jesus seems to be suggesting here that there are some duties which a person owes to the state and that there are other duties which he owes to God and that the two realms are not identical.

The question of the proper relationship between these to realms has been brought dramatically to our attention in recent weeks. Representative Barden introduced in the House a bill calling for federal aid to public schools. Cardinal Spellman voiced opposition to the bill, calling Representative Barden a "new apostle of bigotry," because the bill contained no provision for aid to Roman Catholic parochial schools. Later Mrs. Roosevelt expressed the conviction that public funds ought to be used for public schools only. Cardinal Spellman accused her of being anti-Catholic, and of spreading ignorance, misinformation, and prejudice.

Just what is the basic issue involved in this controversy? At bottom we are dealing here with the question of the proper relationship between church and state. "Render unto Caesar the things which are Caesar's and unto God the things that are God's." All of us want to obey that injunction. I am sure Cardinal Spellman does. He feels that in order to obey it properly the state should take some of the responsibility for financing sectarian education.

Many persons, however, and I am one of them, feel that he is dangerously mistaken. We feel that in America, under present circumstances, we can best serve both God and the state by holding strictly to our traditional American doctrine of the separation of church and state. This means simply that the church, as an institution, and the state, as an institution, operate separately. The church h been free from the control of the state and the state h been free from the monopolistic position of any or church. Separation of church and state does not mean - and it is important to remember this — separation of r ligion and patriotism. It does not mean separation c love of God and love of country. It does not mean se aration of religious faith from civic duty. The churc and the state are vitally concerned for the welfare of th same community, and in many respects, they work han in hand, but *as institutions* they are separate.

There may be other countries where separation c church and state is not required. The Anglican Churcl for instance, is a state church. Its high officials are ap pointed by the prime minister, and the system seems t work very well. But here in America, where we do nc have a homogeneous population, and where we have great many different ways of wor shipping God, the separation c church and state is a practical neces sity. In my opinion it would be a ma jor disaster to abandon this traditior al American policy.

Because I believe this I am gravel concerned about the all-out offensiv which has now been launched by th Roman Catholic hierarchy to obtai public funds for their sectarian school I would be just as concerned if it wer The Methodist Church, the Luthera Church, or any other church. At pres ent the strategy of the hierarchy is t obtain money for so-called "auxiliar services," including such things as bu transportation to and from school an text books. But Father William E. McManus, who i assistant director of the National Catholic Welfare Con ference, has stated flatly that the church's ultimate ain is government financing of parochial schools. Some o us see in these auxiliary services a breach in the wall be tween church and state — a breach which might eventu ally lead to the destruction of the wall. You remembe the story of the little Dutch boy who one day, as he walkec along the top of a dike, heard a trickle of water. He jumped down and found a tiny hole in the dike whicl allowed a thin stream of water to flow through. The hole was very small, so small he could close it up witl one finger, but he stayed there all night long to keep th water from flowing through. He knew that if he left i the water would wash away dirt and stone, the hole woulc keep growing larger and larger, and eventually the dik would be destroyed.

The reason why many of us are so concerned about th church-state issue today is that we believe we have found a leak in the dike—a breach in the wall. We believe that unless we are very vigilant, there are grave dangers ahead

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"We can tell true goods or true values by several marks. What is true is consistent, and true goods are consistent with each other. The good or the valuable is what we deeply desire, what satisfies and elevates our life, what brings sincere and lasting joy. True values support and help each other."

* * *

"Our Faith in God," The Advance for Christ and His Church.

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Now, having thus tried to define the issue, I want to iscuss two reasons why I believe that separation of church nd state is necessary if we are to render unto Caesar and nto God the things which are respectively theirs.

First, through separation of church and state the churchs are left free to *worship* as the Christian conscience diects. Freedom of worship is a priceless heritage.

It will help us to understand why this is true if we take brief look at the history of religion in Massachusetts. Vhen the early settlers came to America they brought vith them the European idea of a state church — an stablished church. They set up such a state church in he new country. Churches were supported by taxation. Only church members could vote. Attendance and pubic worship was compulsory. And if anyone dared to nake a disparaging remark about a clergyman the reults were disastrous. One offense brought a stern repimand, and a second offense brought arrest. The penalty or a second offense was to pay a fine of five pounds or o be publicly exhibited with a placard on one's breast vhich read: "An open and obstinate contemner of God's Holy Ordinances." Those must have been great days for he clergy!

We do not have time to discuss the story of the struggle or religious freedom in America, but eventually it came. The church and the state were separated and men were eft free to worship God according to the dictates of their wn consciences. This precious liberty, payed for with he blood of martyrs, is not a thing lightly to be cast aside.

One reason the Roman Catholic hierarchy does not hare our concern for separation of church and state is hat they do not believe in freedom of worship. The April 948 issue of the official paper of the Jesuits carried this tatement — "The Roman Catholic Church, convinced hrough her prerogatives of being the only true church, nust demand the right of freedom for herself alone, beause such a right can only be possessed by truth never y error."

In order to see how this position works in practice, in a ountry which is predominantly Roman Catholic, we need ut to look at Spain where all Protestant schools have een closed and where Protestant children are obliged to ttend Roman Catholic schools where religious instruction s compulsory. Is it any wonder, then, that some of us re concerned when we see the Roman hierarchy seeking o widen the breach in the wall of separation between hurch and state?

In the second place, through separation of church and tate the churches are left free not only to worship but o *serve* as the Christian conscience directs. I said a monent ago that separation of church and state does not nean separation of religious faith and civic duty. Though, s institutions, the church and state are separate they acually serve each other. And history offers ample evidence hat a church can best serve the state when, institutionally, is unentangled with the state.

Let us just suppose that instead of opposing the Roman ierarchy on this issue, we joined them in making similar emands. Suppose each church in America should set up parochial schools supported by government funds — Methodist parochial schools, Baptist parochial schools, Congregational parochial schools and so on. Is it not obvious that since the state would be providing the money, there would sooner or later be a natural demand on the part of the state to control what was taught? And is it not obvious that churches so beholden to the state would be constantly tempted to compromise their message in exchange for services rendered?

A Privileged Position In Law

The Roman Catholic Church is succumbing to just such a temptation in Argentina today. Argentina, under Peron, has given the Roman Catholic Church both a privileged position in law and some financial support. Roman Catholicism is a part of the curriculum of the public schools and the church censors the text books. In return, the Argentine dictator Peron, who at the very least can be classified as semi-fascist, receives the wholehearted support of the church and has been awarded by the Pope the Grand Cross of the Order of Pius IX.

We live in a time of vast social change. Laissez-faire individualism is breaking down. No amount of nostalgia for the "good old days" is going to change that fact. It is quite unrealistic to suppose that in a complicated technological society we can do without some kind of state planning. But the more functions the state takes on, the more imperative it is that the church be sufficiently independent of the state that she can bring the Christian conscience to bear on the activities of the state. There are times in history when the best service the church can render to the state is to bring to her the message which long ago the master brought to Israel. "Repent," he said, "Repent, for the Kingdom of heaven is at hand." A church which becomes too much entangled, institutionally, with the state, is in danger of losing her freedom to fulfill this high function. The churches must not sell their freedom to serve as God directs for a mess of pottage. If the Roman Catholic Church is not willing to protect herself from this danger, then others must protect her. I believe with all my heart that the Roman Catholic Church will be able better to serve her country and her God if she pays her own bills.

Recently I made a call in a home where the man of the house is a devout Roman Catholic. As we talked he referred to the Roosevelt-Spellman controversy and, to my surprise, said quite frankly that he believed Cardinal Spellman mistaken in this issue. So many other persons have mentioned similar experiences that I am beginning to feel that there must be a considerable number of Roman Catholic laymen who share our concern that the separation of church and state be maintained.

There are others, however, who will accept without question the policy of the hierarchy in this matter. Some of them are our neighbors. If we speak out, as we must, on this issue, we shall be accused of being anti-Catholic. We are not, however, and let us be very sure that we do not become so. We must not compromise, but we can conduct ourselves with dignity as Christians and good neighbors.

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Efficient And Beautiful

Boston University School of Theology has moved into its new home on the Charles River Campus, Commonwealth Avenue, Boston. Along with several faculty members and the extremely busy dean, your editor went through every nook and cranny of the new edifice last week and was more than moved by the significant opportunities which now belong to Methodism's oldest theological school.

The School of Theology has always been more important than its buildings and will continue to be so, but there is a symbolism about its new location that speaks well for the future ministry of the church. In the first place the surroundings are conducive to thorough study and research. For the first time in its history the school has a well-equipped and spacious library: most of the books are on open stacks and ample facilities are available for privacy and quiet for students using the library. The seminar rooms are plentiful and spacious enough for the kind of democratic graduate study needed in a theological school; large tables and comfortable chairs (many of the chairs are those used by the bishops of The Methodist Church when the General Conference met here in 1948) make the rooms both attractive and encouraging to good work. The lecture rooms are more plentiful and larger than the school has ever had. An excellent cafeteria is available to the theologues and for the first time in the school's life it will be possible for the students to have the fellowship of mealtime. The bookstore and social rooms provide further meeting places for the students.

Single students will be housed in the building and no school anywhere could boast of rooms more attractive. A social room on each of the three dormitory floors gives added opportunity for the kind of fellowship so essential in a theological student's life. A limited number of small apartments is available for married students in a nearby apartment house and the total picture of valuable campus life is highly encouraging. Theological students have in too many instances been deprived of the value of good human relations and the new location definitely eradicates the former isolated life.

Faculty members now have ample office space where they may study and interview students; this is new, for in the old buildings the professors were crowded into unattractive dark offices which they usually shared with one or two professors. Theological school faculty members cannot live isolated existences apart from the normal stream of student life and thought; their offices could be compared with parsonages—open and accessible to their parishioners.

Surrounding all of the new school's efficiency is a strong beauty. We express our honest envy of the coming generations of theologues who will spend three years in these excellent surroundings.

We've Been Waiting For It

Bishop Paul Neff Garber, resident in the Geneva Area of The Methodist Church, has prepared a study book for the denomination's Board of Missions and Church Extension that should be one of the most interesting ventures yet for churchmen.

"The Methodists of Continental Europe"* is the name of Bishop Garber's book and it is the first comprehensive study of the role of free religion in current Europe. Bishop Garber's work covers Fascist and Communist-dominated countries and his careful description of the hardships as well as the amazing accomplishments of Methodism in those areas is

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**"The Methodists of Continental Europe," by Bishop Paul Neff Garber. Board of Missions and Church Extension of The Methodist Church, 150 Fifth Ave., New York City, New York.*

hrilling as anything we have read in a long time!

We have been waiting for a book that would give calm and careful analysis of the current European ituation with particular reference to the status of Protestantism. The secular papers of America have lone well in Roman Catholic news, but there has een a dearth of Protestant news available even for he religious press. This book is thrilling to read and s beautifully organized for young adult and adult tudy groups. The struggle of the people called Methdists in Franco's Spain is no less shocking than their truggle against the persecution they have suffered rom Protestant state churches, Roman Catholics, the Orthodox churches, and from the modern Communist regimes. Methodists will be proud to be Methdists when they have completed this significant tudy.

Protestant Confessions

The rapid growth of pastoral counseling within he framework of Protestantism has reached another tage in its development: typical counseling is to be epicted on the air. Starting on Sept. 29th, the American Broadcasting Company will present through nost of its stations a program called "Someone You Know." The series is to be heard each Thursday vening from 10:30 to 11:00 p.m., E.S.T. Each broadast will dramatize a personal problem commonly net by clergymen in their pastoral ministry, and then panel of experts will discuss the case. Mrs. Eleanor Roosevelt, Dr. John Sutherland Bonnell, and the Kansas psychiatrist, Dr. William C. Menninger are ypical of the people who are to discuss the cases.

The Protestant Radio Commission, originator of his new program of religious radio, has announced hat this is to acquaint the public with the importance f the unpublicized work of Christian ministers in ounseling. It will be valuable, we believe, for America to know about the pastoral work of clergymen. No field is more important in the daily work of a inister than his pastoral work. He spends many ours — often thankless hours — in helping people olve their personal and family problems; he may use ormal or informal procedure to make himself available to his congregation, but regardless of his method, e is under constant demand as a counsellor.

For the most part Protestantism has turned away rom any liturgical concept of confession, but counseling has produced something more valuable for those ho have worked with their ministers in seeking hristian solutions to their problems. It is true that there have been ministers who have gone to peculiar extremes in attempting to introduce counseling into their parishes, but there are far more modern ministers who have had success in this office than who have failed. This is our Protestant confessional and we owe it to ourselves to know its spiritual values.

For Prophetic Criticism

Dr. Chaim Weizmann, President of the State of Israel, has told the chief rabbis of Israel "to assume the office of the Jewish prophets of old, freely and openly criticizing the Government and the President whenever this is necessary." There is both spiritual and democratic health in Dr. Weizmann's comment and it should be considered by religionists all over the world!

Never was a time more appropriate than now for prophetic appraisal of personal and social ills. The church must never be a mere echo of commonly accepted standards of morality, socio-economic practice, or international relations. Religion should of course be positive, but it cannot be positive if it becomes a sanctioning organization for the status quo.

Vast amounts of criticism are constantly heaped upon the heads of religious leaders because of their failure to become endorsements of current social and economic systems. The current discussions on capitalism reflect this distorted view of the prophetic office; if the modern preacher does not vehemently defend the capitalistic system, he is at once regarded as a left-winger, a socialist, or a Communist. In Communist areas, if the religionist does not become an apologist for Communism, he is at once regarded as a right-winger, a capitalist, or a Fascist.

Standing in the midst of this disordered world the Christian must consider his position. He cannot be an apologist for both sides of the question — though some religionists have mastered a double-talk theological vocabulary that works well at this — but he must stand first and foremost on the basis of Christ's judgment. This means that he will assume the prophetic role. He will indict the evils of any system and he will lead in movements designed to bring about justice.

May the rabbis in Israel and the Christian ministers throughout the world heed the sage advice of Dr. Weizmann, and assume the office of the prophets of old, freely and openly criticizing the governments, the economic practices, the social behavior, and the personal attitudes of the children of God.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for October 2.

God's Call To Prophetic Leadership. Isaiah 6:1-10.

Uzziah's World And Ours

Twenty seven centuries ago Uzziah was king of Judah. He was, as kings go, a fairly good ruler. He was rated as a success, for he brought a degree of prosperity to his people and gave them what they wanted within the framework of a selfish, one-man type of government. In that early day "governing of the people, by the people and for the people" had not appeared in the minds of men, much less on earth as a reality.

The death of King Uzziah created a crisis which had been long in the making. The situation can best be described by the words of Isaiah when he was called to be a prophet by God on the death of the king: — "Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them." The people of Judah had lost much of their spiritual vigor and power. Like many other people they had mistaken prosperity and security for strength.

Now turn the pages of history twenty-seven hundred and seventy-nine years, from 780 B. C. to 1949 A. D. and compare the day of Uzziah with that of ours.

No sane, alert person would dispute the fact that we face a world crisis today which in many respects dwarfs anything the world has hitherto experienced. There is not a nook or corner of the world which lies beyond the peril of our times.

Nobody has more ably and searchingly stated the naked facts of the present crisis in clearer or more pungent words than has Norman Cousins, editor of the *Saturday Review of Literature,* in an editorial which shook many wide awake.

This is hard reading but no alarm clock makes a pleasant sound and Theodore Roosevelt once said, "You can't call men to a fire in a whisper." Read and ponder these words for they might mean our way of survival: "It should not be necessary to prove that on August 6, 1945, a new age was born. When on that day, a parachute containing a small object floated to earth over Japan, it marked the death of one age in man's history and the beginning of another.

"Mankind needs today look for no further stimulus than its own desire to stay alive. The first order of business is the question of continued existence. The step from competitive man to co-operative man must be made speedily if we are to survive."

Isaiah Said, "Here Am I."

It was fortunate for humanity that God called Isaiah to take over the moral leadership of Judah. Out of apparently nowhere, as always, a prophet stepped forth with ringing, blasting, and world shaking words. "Here am I; send me" was the response of Isaiah to a clear call from God who asked, "Whom shall I send, and who will go for us?"

The leadership of the moral world finally falls on a ver few select men. They usually come from obscure place and out of the rank and file of folks. Few great leader have come from the so-called "upper classes" of society There is something in the rare atmosphere of the uppe levels of culture and privilege which cuts men off from th people who are struggling for survival.

Isaiah probably came from Jerusalem, for as a boy h had spent some time around the king's court in obscurity He was smart enough even then to see through the shar and pretense of a shabby king's court where people bowe as "his majesty" passed by.

"You Can Change the World."

We are very apt to make any national leader the goat fo our miseries. It is easy to shout and yammer at leaders an pine for a Moses to lead us out of the wilderness int which we very willingly wandered in search of leeks an onions and security of some sort.

Judah did not get into an easy going, complacent an perilous place by drifting along after Uzziah. The pec ple wanted all that Uzziah brought to them except dis aster. Even Isaiah's words were ignored, and he wa blamed not for their trouble but for telling them about i

Once again let us turn to our own affairs. We are hot i pursuit of security. At the same time we want all thi and heaven too. If we could just have our tasty cake an eat it at the same time we would shout for joy with mouth stuffed with cake. And in the next minute w might choke to death on the cake we are eating.

Many people are sincerely concerned, some to the poin of worry about the condition of the world. We are abl even to sense some of the dangers that lurk behind iro curtains at home and abroad. The most common and th most dangerous remark which one hears today is thi "Well what can I do about it." The answer is "plenty. The "alternative to futility" is intelligent action along co operative lines. It is that next "step from competitive t co-operative man" which is hard, that every person mus take.

A Chinese proverb tells us what to do in any dark spo "Better to light a candle than to curse the darkness." An it is necessary for us to keep our heads and not get fata istic nor jittery in the darkness around us.

People are influenced most by people. If you think yo have no influence, get the measles and take off aroun the neighborhood and watch the results. If measles ca be spared, maybe something better can be done by person influence and through the many contacts we have wit people.

"You Can Change The World" is the title of a book b an obscure young Roman Catholic priest which has cr ated a great stir among a great many inert people wh have read it carefully. In some respects we can surel change the world if we get into circulation with goo ideas and righteous living.

The Record Of The United Nations

MARGARET R. T. CARTER

Admiral Chester Nimitz, UN Plebiscite Administrator for Jammu and Kashmir, explains his contemplated mission to Kaniz Ataullah of Pakistan and Surgit Singh of India.

One year ago some 500 million people were either engaged in or making plans for killing one another; today they are at peace. These are more people than live in the whole of Europe; they make up almost a quarter of the earth's population. But it was possible, within twelve short months, to halt their wars, without resort to any weapon but one: They were literally talked into peace.

"This action — in Palestine, in Kashmir and in Indonesia — did not involve the use of military or police force; indeed the Security Council has no such force at its disposal. The only force used by the United Nations has been its moral force and its power to persuasion toward reasonable compromise and peaceful settlement." Thus Secretary General Trygve Lie in his annual report on the work of the UN during the year from July, 1948, through June of this year.

It may occur to the thinking citizen that the mere suspension of warfare no longer means peace. Not in our age. Neville Chamberlain once thought it might; we have learned it does not. Not in a world stalked by hunger, by disease, by fear and insecurity. You cannot contain these simply with persuasion and reason, because people have become wary of words, of talk substituted for action.

When the United Nations was born four years ago, it was looked upon as the last refuge of a world terrified of the atom.

The nations sent their wisest men, who were, by the same token, also the most frightened, to the councils of this new international body; and they began to talk for dear life, to harangue and contradict, to veto, charge, deny and report, waving their hands in emphasis, and keeping the typewriters clacking in pace with their words.

Those are still the only sounds that many of us in this country think we hear from the UN — those of us, that is, who have so much as bothered to take note of its work since our wave of fear subsided shortly after the war. Few of us have troubled to listen further, to learn the meaning of those sounds of talk and debate issuing from Lake Success and the other meeting places of the United Nations.

We would have discovered that here, at last, the words did mean peace — not alone the uneasy peace of the unfired weapon, but the securer peace that comes when nations get into the habit of reasoning and compromising instead of fighting out their differences, that grows even more strongly when action really gets under way to free the world of hunger, disease, poverty and ignorance. Those are the very things now being achieved by the United Nations. In its brief life, it has become in fact one of the strongest forces for enduring peace the world has even known.

Through its specialized agencies, the UN daily feeds four and one-half million children in Europe and Asia. It is given political, economic, social and educational training to some 200 million people throughout the world so that they may one day soon govern themselves independently and successfully. It recently checked a cholera epidemic in Egypt in the shortest time in medical history. It reduced the malaria rate in parts of Greece from 80 per cent to 5 per cent. In one year it cared for more than 600,000 homeless, and helped 374,000 men, women and children find homes and a new life in 70 countries.

It has developed methods and is now teaching them to farmers and governments across the earth for greater food production, and for the control of vermin that in 1947 alone destoyed enough food to keep 150 million adults alive for a whole year. It has arranged amicably, tariff agreements among countries doing 70 per cent of the world's import and export trade. The list goes on, touching in one way or another virtually every part of the world and the people in it.

Meanwhile it has stopped wars in different parts of the world, and it has developed international co-operation in almost every field of human activity on a scale never before attempted.

"The United Nations," as Secretary General Lie has said, "has become the chief force that holds the world together against all the conflicting strains and stresses that are pulling it apart."

It costs money and talent to belong to and support the United Nations. Yet the member governments are giving it their best of both. Would they, if it were little more than a debating society?

Take our own share of the costs. There were some skillful and apparently reasonable arguments against it when the matter of the United States appropriation for the UN came up before Congress. But Congress agreed it must be paid, and this year it will cost every American 12 cents to help keep the UN going. Expensive? It cost every American about $1793.00 each of the four years of World War II to keep that enterprise going.

It is costing all the 59 member nations a total of $43,487,128 to support the United Nations during 1949 in behalf of the 1,700,000,000 people belonging to those nations.

It is costing the city of New York a total of $102,011,008.64 to support the New York City Police Department in behalf of the *8 million* people living in that city.

Statistics frequently juggle beyond the average ability to follow them; not these. Twist them as one may, they come to rest on fact: That — quite aside from the millions of men, women and children in other lands who are alive with reason to live because of the UN — the individual American is better off today because the United Nations was created four years ago.

His test is not a matter of comparison with Utopian or perfectionist formulas; it is the simple, single matter of comparison with what the world would be like if there were no international organization at all. By this test, it is obvious to the most cynical that the current international tensions would have been more widespread, more dangerous had there been no United Nations.

The individual American is safer, better off, and more at peace with his soul, too, because of the dramatic accomplishments of the UN's specialized agencies. FAO's agricultural improvement projects better the nutriment and amount of our food, as it does the food in other countries; ITO's reduction of trade barriers opens markets for us, too; WHO's magnificent campaigns against malaria, tuberculosis and venereal disease teach our doctors and sufferers short cuts to health; the saving and rehabilitating of thousands of lives by IRO, and the programs of education for democracy by UNESCO — these and the hundred more instances of practical, effective international action improve the body and, more important, we think, lift the heart of the American citizen.

There has been a malaise, a sickness of the soul rooted in vague guilt feelings, that has swept America since the war. In a world corroded by want we are the richest; we are also the strongest, and therefore to us falls the lot of safeguarding the weaker peoples. The responsibilities of power are enormous, and many of us would gladly shed them. But the alternative is less difficult this year than it was four years ago.

With each year of the United Nations, the habit of peace grows stronger throughout the world. In time, it will penetrate, from the nations to the parts of the nations, the individual. There has never been, in all human history, a better reason for hope than lies, potentially, in the United Nations today.

"I commend to the member governments, and to the peoples of the world, the study of the full record of the United Nations during the twelve months ending June 30th 1949," wrote Secretary General Lie in August. There they will find, beyond doubt, "a record of achievement in the prevention of war and in the steady construction of the foundations of a more peaceful and prosperous world."

Methodist Relief Still Needed Overseas

GAITHER P. WARFIELD

The MCOR will receive one-half of the offering taken on World-Wide Communion Sunday, October 2nd.

Members of our church are frequently surprised to learn that overseas relief is still intensely needed in many lands. They have taken it for granted that the Marshall Plan has somehow cared for all the hungry children and that their own considerable payments in taxes have settled the economic problems of most countries. In spite of the remarkable program of international reconstruction undertaken by our government, millions of people still suffer acutely during this post war period. Many of these are turning to the Methodist Committee for Overseas Relief and with sound argument showing that we cannot neglect them.

India and Pakistan are a good example. In these two countries one finds 20 per cent of the world's population and only 3 per cent of its income. Here most Christians have per capita less than $25.00 a year. But there are in these two lands over half a million members of our own church, that is, about half of all the members outside the U. S. A. With these facts in mind let us see how these people of southern Asia have fared during the post war years.

The war brought to them a terrific inflation. The cost of living has increased over 400 per cent since 1939. The price of milk has jumped from 2 cents a quart to 16 cents a quart. The wages and salaries of most Christians have not gained commensurately causing shortages in food and other basic necessities.

Following independence occurred the civil disturbances of 1947-48 when nearly a million people died from bloodshed, disease and exposure. Ten times this number los their homes and property. Even today thousands remair in loathsome camps designed to be simply temporary shelters.

How long the list of troubles seems! Civil war ir Kashmir and Hyderabad. Great floods in 1948. And ther repeated famines. Three million died in the Bengal fam ine of 1943. Thousands perished two years ago in Nortl India. A similar number in South India in 1948. Anc finally the severe famine in Gujarat in Western India dur ing the present year. No one knows how many of our owr faith have died during the past decade for lack of thei daily bread.

The Methodist Committee for Overseas Relief has regu larly given considerable sums to alleviate the sufferin mentioned above. A part has gone to relieve human mis ery in general. The Christian church played an importan role of reconciliation during the civil riots and won jus praise for its deeds of love and mercy. MCOR is happ to have helped to make this action possible.

Most of our assistance however has gone "especially t those who are of the household of faith." Over thre thousand Methodist workers under the Division of Fo eign Missions, as well as under the Woman's Division c Christian Service, have had their meagre income sup plemented regularly. Teachers, preachers, nurses and do tors are among those national workers who got the extr few dollars every month. These small amounts made

possible for them to feed their children and remain in the ministry of service.

Other gifts provided food for our Christian boys and girls, over 6600 of them, in our hostels. Recently a North India Conference missionary wrote: "The only reason we have been able to carry on without greatly reducing the number of children in our schools is because of the help we have been receiving from MCOR funds. If those funds should cease we have no alternative but to send hundreds of children home to starve physically, mentally and spiritually."

Dr. James K. Mathews, secretary for Southern Asia of our Division of Foreign Missions states: "MCOR has saved the day in Southern Asia. From every quarter comes testimony that without this help the church could have suffered immeasurably and the ministry simply would not have been held together during recent years."

On Oct. 2nd of this year, our church with a large part of Christendom will celebrate World Wide Communion Sunday. At this time every Methodist congregation will be asked to take up a collection for the Fellowship of Suffering and Service. The Methodist Committee for Overseas Relief will receive one-half of all that is given. (The balance is divided equally between the Methodist Commission on Chaplains and the Methodist Committee on Camp Activities). After reading about our needy brethren in India and Pakistan it is surely not necessary to urge you to be generous. Those of us responsible for this program believe confidently that we shall receive sufficient funds if you and others learn the facts.

The Lost Million

GLENN CLARK

Over fifty million of the people of the United States drink alcoholic beverages, three million to excess — addicts on the danger line — and of these, one million are hopeless alcoholics living in a hell as deep as anything Dante ever described and as dark as anything Dore ever pictured. For this lost million it is hell and it is hell for their families and for all who have anything to do with them.

The ony group working with any real success toward salvaging these lost millions is Alcoholics Anonymous. But all the good that the "AA's" accomplish is a mere drop in the bucket. Less than fifty thousand salvaged out of a million is a very small per cent. It is like bailing out a tub with a dipper while both faucets are running full speed. When a million lives are overflowing into the hell of alcoholism, why can't we turn off at least *one* of the faucets?

One faucet is the production of liquor; the other faucet is the advertising of liquor. There is no present hope of turning off both faucets. We tried to do that once and the voters rose up in revolt. As long as a majority want liquor produced the breweries will continue to produce it. But we can turn off the other faucet and those who have studied the problem maintain that this alone would cut the consumption of liquor in half.

The occasion for writing this article is the publication this spring of "The Third Strike"* which is selling already in the hundreds of thousands. The young author of this book came to me as a hopeless alcoholic ten years ago. We gave him scholarships to the Camps Farthest Out. Every known means were used to save him. But all to no avail. Finally, in desperation he asked to be put in the penitentiary for two years. The way he asked for it was forging my name to a check, an offense for which he could have been "sent up" for twenty years. I offered to let him off scott-free, but he begged that I let him be admitted to stillwater Prison in Minnesota for the two years — that prison walls might shut out the hell that his will was not strong enough to confront. I consented on one condition, that he write a book while interned that would warn others from the pitfalls that he had fallen into.

He promised and he kept his promise. Each week he sent me a chapter until the picture of his struggle with the black monster was painted. It was a work of art. It was a classic in its field equal to anything De Quincey or Coleridge or any literary genius of the past ever wrote. I edited it and Starr Daily wrote a foreword to it and then Abingdon-Cokesbury published it.

When the two years were completed Jerry came forth — an author at last. Fame and glory could have been his for the asking. But, alas, old John Barleycorn had too much on the ball. Jerry struck out!

As he said, he was born with two strikes against him. One was heredity, one was environment. Had it stopped there he would have had at best one chance left. He lived in mortal terror of that third strike. He knew that it would mean the end.

What is the third strike? It is simply this: the commercialized network operating to catch and lure the drinker. No fly in a spider's web is any more helpless than the confirmed drunkard when exposed to this network. Wherever Jerry went he found the tempter at his elbow. He could not open a newspaper or magazine without reading blazing ads of liquor. He could not turn on a radio without hearing the liquor pour. He could not attend a movie without seeing it in its most tempting forms. He could not walk a block through the business section of any city without seeing and smelling the taverns of death.

"Three strikes. You're out!" Is this fair? Is this sporting? In this nation of ours we pride ourselves on playing the game hard but playing it fair. We can't prevent the first strike from coming over the plate — heredity — unless we start a new philosophy of birth control. We may not be able to stop the second strike — home environment. But the third must not be "put over" on one

"The Third Strike," Abingdon-Cokesbury, Nashville, $1.

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in an unfair way — this public enticement to drink. At least let us give our poor boys a chance!

"The causes of our liquor problem are like the links in a chain," writes Walter O. Cromwell of Chicago, who has made a thorough, firsthand study of the subject. "One link is the distillers, winemakers, brewers; another is the wholesalers, jobbers and retailers. The manufacturers of bottles, caps, coils, cans, labels, machinery and equipment, without which the liquor makers could not operate, form a strong link; the owners of buildings who rent for the manufacture, sale or storage of alcoholic beverages are an important link; the transportation companies which deliver liquor are a link; the people who drink are another vital link.

"The chain is as strong as its strongest link and none of its links could be held together without the newspapers, magazines, motion pictures, billboards, public carriers, broadcasting companies and federal, state and local public servants who join to forge the link of liquor advertising and propaganda. *The advertising of alcoholic beverages is the strongest link in the liquor problem chain.*

"We can ill afford to dissipate our strength in disconnected attacks on various links of this chain. The time has come to unite our forces, to move as one against the greatest contributing factor in our liquor problem — the liquor ads. It is the huge alcoholic beverage advertising and propaganda program which is teaching old and young to drink.

"The most effective way to combat the liquor ads is the individual expression of citizens in written protests to the editors of magazines and newspapers, operators of radio stations, and to officials responsible for motion picture, billboard and other kinds of liquor advertising.

"Groups of responsible citizens, mothers and fathers, church and temperance organizations must act now against the liquor ads if our country is successfully to stem the rapidly rising tide of juvenile and adult crime, divorce, broken homes, venereal disease and alcoholism.

"State and local groups should start their campaigns based on plans best suited to their particular areas. The strategy used effectively by one state may not prove successful in another. Design your own program and gear it to the main objective — *to create a vigorous nationwide public opposition to the liquor ads.*"

In the last world war when there was a great shortage of ships to carry soldiers and supplies to the seat of conflict fast enough, there was always storage space for liquor It was a common sight to see great wharves laden with barrels of rum and beer awaiting shipment, while thousands of boys in the burning heat of the Southwest area complained because soft drinks were not available and alcoholic drinks always were. Thousands of boys who had never touched a drop in their lives before returned from the war confirmed alcoholics. No, all the war casualties did not get into the papers. Hundreds of mothers have said that they would rather that their boys had died on the battle field than returned to the hell which Jerry has so vividly described in this book. Congressmen tell us that no lobby is more powerful than the liquor lobby in Washington, and that no saloon is as active as the Senate bar.

Can't we do something to prevent this continual flaunting of liquor drinking, this glorifying of it before the eyes of our boys and girls? This insidious propaganda backed by men who put profits above lives is the third strike. No chance. Even Alcoholic Anonymous can't always beat that. Perhaps an aroused citizenry of America can. — *Reprinted from Clear Horizons.*

Race Prejudice — Its Nature And Cure

R. B. ELEAZER

The word "prejudice," as we all know, is a legal term meaning "prejudgment," or premature judgment. It is as if a jury should render a verdict before it has heard the evidence. In common use it means an attitude or opinion based on insufficient evidence, incomplete knowledge, incorrect information, false reasoning, fallacious assumptions, outworn tradition, rumor, suspicion, groundless fear. To understand and deal with it effectively we need to take account of three fundamental facts about its nature and cure:

The first of these is the fact that *race prejudice is not inherent;* we are not born with it. We acquire it — we "catch it" as it were — from the conditions into which we are born and the people who surround us.

This fact is distinctly encouraging, for it is reasonable to believe that acquired attitudes can be more easily controlled or shaken off than those that are born in us, as part of our very nature. Since we get them by a process of education, consciously or otherwise, so by similar means they can be corrected or eradicated.

A second fact of great importance is this: *Race prejudice is not an air plant, growing out of nothing.* It is always rooted in something believed to be real. Its roots are unsound, to be sure; that is what makes it prejudice; nevertheless they are always there.

This again suggests that education is the only effective means of dealing with race prejudice. There is no use in trying to beat it down with abuse or hack it to pieces with sharp words. That treatment only tends to drive it in the deeper. Instead its rotten roots must be skillfully dugged out and replaced by solid facts out of which sound opinion may grow. And that is in every sense an educational process, requiring understanding, sympathy and tact.

Finally, we need to remember that *prejudice is much more a misfortune than it is a vice.* For the most part people are prejudiced not because they are mean, but because they are misled. Thus a highly prejudiced person may be at the same time perfectly honest and well-meaning. The trouble is that his mind has been clouded and his attitude warped by misconceptions and fallacies.

Often this process begins in early infancy, when the child unconsciously absorbs the opinions and attitude

into which he is born. This is certainly not his fault, but his misfortune. As he grows older he is likely to continue the victim of environment, finding his early attitudes confirmed by the misconceptions, fallacies, fears and practices amid which he lives.

That being so, he needs to be shown, not abused, just as a sick man needs to be treated scientifically, not knocked on the head. Only if somehow he can be led to examine his attitudes calmly in the light of the facts is there hope of his release. And that again is a matter of education, not one of argument and controversy. How much wasted heat might be saved if we could only remember that fact in all our discussions!

Revival In Alpine, Tenn.

(Continued from page 3)

"I never knew a crowd of preachers who worked together so hard," one local farmer commented.

In the afternoons, back from their hot and muddy work, the men studied and discussed the life and work of the rural church.

Out of Taylor's road-building conference, grew a forestry project where trees still protect the area's watershed and cut timber, turned to material for buildings and wood pulp in the co-operative sawmill, brings in a steady income.

The war's end brought a stop to allotment checks and wages from war industries. But returning G I's now found a means of learning a trade and earning an income not only in forestry but also in work with the cabinet woods — black walnut, white oak and cherry — that grew on the mountainside.

The county had taken over the schools, and Alpine Institute's buildings became the home of Alpine Community Crafts. Under the direction of one of the parish staff, veteran trainees became skilled woodworkers, turning out furniture for their families, toys for their children. After a minister from southern Tennessee ordered pews, pulpit and communion table for his congregation's new church, the Alpine center became known for church furniture of dignified simplicity.

The woodcraft instructor's wife, who had done graduate study in ceramics, set up a kiln and two potter's wheels at the center. Adults and older children, as they acquired professional skill with the native red clay, became employees of the pottery. Bowls, pictures and pottery figures are sent from here to retail channels.

Weaving, a traditional mountain skill, became another of the center's projects, providing additional income for the families of the women who work at the center's weaving room.

These handicraft industries serve not only to raise the general economic level of the area, but also provide a means of making a living for some young adults and their families who might otherwise have to move away from home.

Meanwhile, Taylor, on horseback and on foot, had been visiting the little churches and the cabin homes of the area, in the gullies and up on the crests of the hills. He felt increasingly that only by working together could the churches reach all the people with the help that was needed.

Finally, in 1945, discussions with other local church leaders brought into being the larger parish and its interdenominational council. The co-operative effort that had been Taylor's dream for years brought new strength to all three of the area's major communions.

With joint resources they could employ a director of Christian education to work with local churches on projects they could not accomplish singly — vacation church schools, leadership training courses, religious education in the public schools, health work such as patch tests and eye tests done in conjunction with the public school religious program, community improvement work, recreation and personal counseling.

One summer a director of music brought in by the parish council gave a new appreciation of church music to people who still cling to hymnals with shaped notes.

Now recreational activities are carried on the year round in the gymnasium. Together with a growing Scout movement, the program has gone a long way to providing a solution for juvenile delinquency that results when youngsters have no constructive outlet for their energies.

Taylor and another of the parish ministers, because of their familiarity with the area and its needs, helped TVA authorities map a system of electric power lines to extend into their territory. One by one, homes of the hill people have lighted up, and the drudgery of the women has been lightened by electric irons and washing machines.

Some of the larger parish's most significant work however had been done in the health field. Although development of a county health department had had its effect in combatting pellagra and typhoid, undernourishment still took its toll in lowered resistance to disease, and tuberculosis continued to flourish.

A school child's meals for the day might include cornbread and milk for breakfast, a sandwich and a "fried pie" — dried fruit dipped in batter and fried in deep fat — for lunch, and cornmeal and milk for supper.

A parent-teacher organization formed one winter raised funds for a hot-lunch program in the schools, while two of the ministers rounded up volunteer labor to dig a basement lunchroom under the school building. Ten-cent hot lunches help today's children build resistance to illness.

Then the people of the larger parish, led by their ministers, got together to build a tuberculosis clinic, for even distant sanatoriums were overcrowded and only a local program could answer their immediate need. The Presbyterians furnished a building, the Methodists a nurse and the Disciples equipment such as an x-ray machine, while local people raised funds for operation of the long-needed rest home.

Taylor's dream is coming true. The churches, working together, are helping to relieve poverty and illness among their people, and their people in turn are coming closer to a better life that centers naturally around the church.

Taylor himself says that he and his staff have found the thrill of co-operative Christian work is always new.

Rosh Hashanah, Day Of Humility And Hope

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, and holy convocation." (Lev. XXIII:23-25)

With these words the observance of Rosh Hashana, the Jewish New Year, was ordained. Unlike most Jewish holidays, which commemorate some historical or seasonal event, Rosh Hashanah has a universal significance. It celebrates the anniversary of the Creation, which, according to the Jewish calendar, occurred 5,709 years ago.

Down through the ages, Rosh Hashanah has been observed as a Day of Judgment — a time when God, seated on the throne of mercy, hears men recount their deeds, and avow their sins. It is the moment when the Lord examines the roster of all individuals and inscribes their fate for the coming year.

Rosh Hashanah marks the beginning of the "High Holy Days," a ten-day period of repentance, ending with Yom Kippur, the Day of Atonement. According to the Talmud, the Lord opens three books on Rosh Hashanah, one listing the names of the completely righteous, one listing the wicked, and the third containing the names of average men and women. The righteous are immediately granted life, the wicked condemned to death. The fate of the others hangs in balance until Yom Kippur, when, if they merit forgiveness, they are "inscribed" for a bounteous year. From this belief stems the traditional greeting among Jews on Rosh Hashana: "Leshanah Tobah Tikateb V'tehatem." "May you be inscribed and sealed for a good year."

Although a day of great solemnity, Rosh Hashanah is not a mournful holiday. It is a time for introspection and affirmation. The ceremonies and prayers connected with the observance are of a nature that spur the individual to self-scrutiny, "What am I doing with this life of mine?"

As Nehemiah said to the exiles, "Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord: neither be ye grieved; for the joy of the Lord is your strength." (Nem. VIII:10-11)

Jews observe Rosh Hashanah by abstaining from their daily occupations and participating in religious services. A distinguishing feature of these services is the blowing of the "Shofar," a primitive type of trumpet, made from a ram's horn. Such an instrument was used to herald the Revelation of Sinai. Throughout Biblical times its strident notes have been heard to proclaim tidings of victory, to announce festivals, to summon armies to battle, and to celebrate deliverance from exile.

Ceremonies in the home also stress the outlook for the New Year. On the eve of the holiday, the Kiddush (sanctification prayer) is recited, and the festive lights are kindled. As a symbol of the hope which characterizes the observance of Rosh Hashanah, a piece of sweet apple is dipped in honey, to the accompaniment of the words: "May it be God's will to grant us a good and sweet year."

The lesson of Rosh Hashanah is one of humility and hope. Although God is merciful and recognizes that it is human to err, He expects His children to be penitent and return to Him after they have gone astray.

The spirit of self-examination and rededication to the way of God, which characterizes the age-old observance of Rosh Hashanah, finds expression in our observance of the civil New Year, when Christians similarly reflect on their actions of the past twelve months and resolve to live a better life in the year ahead. — Religious Press Committee.

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Clair M. Cook

Attacking Prejudice in Industry

Labor unions have, in the majority of cases, made explicit in their constitutions and practice an open welcome to membership regardless of race, creed, color, sex, or other factor. But these ideals do not always prevent intra-plant tensions.

Dr. Everett R. Clinchy of the National Conference of Christians and Jews, President Dwight Palmer of General Cable Corporation, and others have been concerned about the problem of promoting tolerance and harmony in industry. The hiring or upgrading of Negroes has met with resistance in some areas; and now, in a period of layoffs, it is sometimes a sore point that a Negro worker first employed during the war may be protected by a greater seniority than a white person more recently hired. It destroys the traditional shabby "last hired, first fired" treatment which so often and so unjustly has prevailed because of prejudice.

The N. C. C. J., General Cable, and the International Brotherhood of Electrical Workers (A. F. of L.) in July completed a co-operative experimental seminar which continued through one afternoon a week for nine weeks at the Perth Amboy (N. J.) plant of the company. Perth Amboy is one of the most polyglot of American small cities. General Cable's 2,000 employees include Hungarian, Polish, Czech, Lithunanian, Ukrainian, and other national origins, as well as between 15 per cent and 20 per cent Negroes — who comprised less than one per cent before the war. About half the workers are Roman Catholic, eight to ten per cent Jews, forty per cent Protestants.

The attack upon the problem was made at the level of the factory floor, where most racial and religious conflicts begin. Twenty-five workers met to study the major tenets of the three faiths, the meaning of their holy days and customs. They heard a Columbia anthropologist explode the myths of racial superiorities. Prejudice was discussed by a sociologist, a psychiatrist, and other educators. They tried to find by open discussion the causes of racial tensions in the plant and eliminate them.

Such an approach was bound to have some benefits. But the accomplishments, says the company, were "better than expected, really surprising in fact." Tension was "definitely lessened," making everyone's jobs "easier, more pleasant, and more efficient." As a result, they hope to repeat the process and develop the technique in their other plants. But in order to carry through, they expect to have follow-up meetings, a sort of continuing forum for minority-group problems. The pattern of education must carry through to home and community. Here is a constructive contribution toward the aims of both church and labor in this area of brotherly living together. It could well be emulated in other industrial tensions spots.

U. N. Office Estimates World Income In 1948

Lake Success, New York — Preliminary calculations by the U.N. Statistical Office indicate that the nations of the world are expected to show an approximate income of 531 thousand million dollars in 1948.

The largest share of the world income, 240 thousand million dollars or 45 per cent, accrued in North America, whereas Europe, excluding the U.S.S.R., had an income of 140 thousand million dollars, or 26 per cent, according to the report.

Official information on the national income of the Soviet Union is lacking at the present time. U.N. experts, however, estimate the country's income for last year at about [illegible] thousand million dollars, or slightly below 10 per cent of the world income.

Asia, with an approximate income of [illegible] thousand million dollars, is well above the figures for Africa, South and Central America and Oceania.

Figures for South and Central America indicate an approximate income of 17.5 thousand million dollars. For Africa, the figure is 15 thousand million, and for Oceania [illegible] thousand million dollars.

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Urge Release

Immediate freedom for imprisoned conscientious objectors was urged Sept. 14th by 75 prominent Americans in a joint letter to President Truman. Text of the letter was released here by the Central Committee for Conscientious Objectors, which will deliver it to the White House.

Pointing out that there is "no national danger to justify the abridgement of the religious liberty of this minority," signers of the letter find it "deeply disturbing" that America continues to imprison conscientious objectors four years after the war's end.

Drawn from widely varied fields in American life, those signing the letter include John Dewey, Chancellor Robert M. Hutchins of the University of Chicago, Congressman Adam Clayton Powell, editor Freda Kirchwey, and writers Van Wyck Brooks, Lillian Smith, Thornton Wilder and John Dos Passos. Among churchman joining this appeal for freedom of religious expression are E. Stanley Jones, Harry Emerson Fosdick, Rabbi Abraham Cronbach, and Bishops Angus Dun and Ralph Magee.

Noting that half of the two score objectors behind prison bars are Quakers, the letter cites the "Quaker record of service to humanity," and contrasts this with the fact that members of this group practising its teachings are branded as felons and numbered as convicts in prisons from coast to coast."

Readers Write

(Continued from page 2)

If the Roman Catholic hierarchy is punching below the belt. But then this is part of the strategy of making people think they have no choice in ideology and world allegiance except between Roman Catholicism and Communism and hence, if you disagree in any way with the program of official Roman Catholicism, you are rendered thereby a friend and abettor of Communism.

Winifred Fushman joins Mr. Hunkele in same calling — calling us "narrow and warped" — and then proceeds with naive nescience to declare that "If you Methodists were strong enough, you too would have your own schools. . . ." The lady presumes a great deal in making this statement and, moreover, by implicitly championing federal aid to parochial schools admits that her church is not sufficiently strong for the purpose. (If the Roman Catholic Church is strong enough to maintain such a system, why the appeal for federal support?) The Methodist Church has its Sunday schools, its classes in religious education and its Youth Fellowships and, while I am not an official spokesman for The Methodist Church, I doubt if it is at all interested in jeopardizing the public school system, a great bulwark of our democracy, for a sectarian system of its own. I am certain, however, that if The Methodist Church were to operate a school system comparable to that of the public school, it would not seek public funds to aid in its maintenance and by such procedure to coerce Roman Catholics and other non-Methodists into supporting a religious system with which they may not agree.

(Rev.) Earle B. Luscombe,
Rochester, N. H.

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Another D. P. Family

Charles F. Osborn

The above family are Protestant friends of yours living in one of the Displaced Persons' camps in Austria. Mr. . . . is an actor and says that he has been on the stage for thirty years. His wife is a dressmaker, and they are both interested in farming and gardening and have had much experience in poultry raising. They are Latvians by birth and can speak Latvian, German, Russian and some English. Although they have suffered the privation of the camp for three years, and before that worked at slave labor, they are now in good health.

As you look at their faces you can see an expression of both hopefulness and fear. They are seeing their Catholic and Jewish friends being selected and screened by the government in preparation to come to America or some other country, and they wonder why the Protestants do not do something for them in the way of assurances so that they might have a home and an opportunity to make a living. They may be fearful lest all of the 250,000 who are permitted to come to this country under the present legislation will be spoken for before anyone opens up the way for them. They cannot bear the thought of having to remain much longer in the camp, and to go back to their native land would be to go behind the "iron curtain."

Your minister has no doubt told you much about Displaced Persons and no doubt there is a church not far from yours which has taken one of these families. Now is the time to get your committee organized and working. Church World Service at 14 Beacon St., Boston, will be pleased to furnish you with full instructions regarding the assurances necessary to be provided.

Since it takes about sixteen weeks to get a family screened after your assurances are sent in, you must do some long-range planning and be very patient as the family you request may be but one of the ten thousand that the government agents are helping to get ready. Church World Service will be notified the very day your family is scheduled to leave and they will let you know just when they will arrive in Boston or New York and in your own home town.

Why not try this little experiment: take a good long look at this family and imagine that your family is in their place today. Do you think that you would want some church to be concerned about you? Of course you would, and you would be eternally grateful to those who would give you help. When one of the members of the President's commission went to Europe and visited the camps he said, "Those people are just like we are with the same hopes and longings. It just happens that they are unfortunate and that we in our land of plenty have so many of the blessings of life. Can we do less than share with them some of these things we have in abundance?" Act now.

INVITATION

Richard T. Broeg

Seek the Lord and thou shalt find Him,
For He's ever seeking you;
Call on Him and He will answer,
For His word is ever true.

Give yourself in loving service,
And you'll walk a glory road;
For your Lord will walk beside you,
Sharing with you every load.

Love divine will be the radiance,
To transform each smile and tear;
It will make the journey pleasant,
Casting out all doubt and fear.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

Defends British Socialism

"The social and economic reforms instituted or contemplated by the Labor Government in Great Britain are grounded in the idealism to which the churches have long subscribed. British Socialism is not Marxian." This is a finding of eighteen Americans who were members of a seminar that has just completed a study in that country under the auspices of the National Religion and Labor Foundation.

The members of the seminar came from ten different states, and were all churchmen, representing business, labor, agriculture, education, and the ministry. The itinerary included visits to factories and farms, and conferences with industrialists, members of Parliament, government ministers, trade union leaders, heads of the Co-operative Movement, and spokesmen for the Conservative Party. The search for facts and opinions also included hundreds of conversations with the rank and file in British life.

With reference to the present government, the seminar's report also pointed out that:

1. "The Labor Government does not desire to nationalize all business and industry. It regards the nationalization of about 20 per cent as ideal. There is in Britain an economic system which is neither 'free enterprise' nor wholly state controlled—though it is nearer the former than the latter. As such it may possibly prove to be a bridge between the East and the West.

2. "There are about 100 members of Parliament, known as Christian Socialists, who have banded together for the expressed purpose of continuing (or reviving) the religious basis of the Socialist experiment. They consciously seek to apply the Christian ethic to the whole social order.

3. "While the Labor Government is keenly aware of the activities of the Communists, and while it strongly disapproves of Communist theory and tactics, it grants to Communists all the rights of any British citizen. Consequently, British Communists freely acknowledge their political affiliation.

4. "The popularity of the Labor Government increases as one descends the social scale. The ordinary worker generally approves of its actions, and he is especially enamored of the National Health Act."

The seminar found that church attendance does not exceed ten per cent of the population, and that church life in Britain has steadily declined in importance during the past fifty years. However, it found that there are definite signs that the decline in influence has been arrested, largely through the energetic influence of individual ministers and churches that put less emphasis on church attendance and more on finding industrial workers in their unions or places of employment. "The social implications of the Christian Gospel are becoming more prominent," the seminar's report points out.

The Co-operative Movement in Great Britain has made rapid advances during the past fifty years, the study shows. The powerful influence of the movement is largely attributed to the following facts:

1. "The movement does about 25 per cent of the rationed goods business. The Co-operative Wholesale Society serves over 1000 retail stores, and operates 200 factories in the production of flour, soap, textiles, shoes, tobacco products and many other commodities. It is extending its influence into agriculture. In 1948 the wholesale turnover reached 252 million pounds and the retail turnover 443 million pounds. Rochdale, where the movement was started a little over a century ago, now a city of 80,000, has fifty retail stores.

2. "Its sharp criticism of the principle of production for profit — a feature of capitalist economy — has helped prepare the way for the advent of the Labor Movement.

3. "While in theory the Co-operative Movement is non-political, there exists in Britain a Co-operative Political Party, which in 1945 helped to elect 22 Co-operatives to Parliament. These Co-operators are also members of the Labor Party."

The movement co-operates closely with organized labor, and all employees in stores and factories belong to unions.

In a conference with representatives of the Conservative Party the seminar learned about an elaborate election campaign program planned for the party's drive to win the 1950 election. R. B. Milne, secretary, Conservative Overseas Bureau, who presided, asserted that his party was the true home of liberalism in Britain, and urged that the visitors not identify the Conservative Party with the Republican Party in the United States. "Mr. Truman's Fair Deal points are found in our party philosophy and program," he declared. On the outcome of the election Mr. Milne predicted that the Conservatives would win with sufficient majority to form a government.

The seminar recognized that predictions are dangerous, because of unforeseen happenings and fragmentary observations, but the members agreed at the close of the study that "the general view in Britain seems to be that the Labor Party will be returned by the next election, though with a sharply reduced majority and that it will spend its next few years consolidating its gains rather than pushing many new social and economic reforms."

The members of the seminar voted unanimously to recommend that the National Religion and Labor Foundation make a similar study tour an annual affair. The foundation, which has its national headquarters in New Haven, Conn., is an inter-faith and non-partisan organization seeking to bring organized religion and organized labor into co-operation for democracy and justice.

Vatican Censures Boston Priest And Teachers

Boston (RNS) — A Jesuit priest and four teachers who charged Boston College with promoting "heresy" and who claimed there was no salvation outside the Roman Catholic Church have been ordered by the Vatican to drop their allegations and to return immediately to the church.

The order was contained in a letter from the Congregation of the Holy Office, in Rome and published here by *The Pilot,* official weekly newspaper of the Boston Archdiocese.

It affected the Rev. Leonard Feeney, S.J., director of St. Benedict's Center, Cambridge, Professors Charles Ewaskio and Fahkri Maluf, and Instructors James Walsh and David D. Supple, all of whom were discharged by Boston College.

According to *The Pilot,* Archbishop Richard J. Cushing of Boston sent the Vicar General and two representatives of the Chancery to inform Father Feeney and the others of the contents of the letter.

"They were unwilling to listen to the letter," the paper declared, "thus refusing submission to the Pope and the church."

Father Feeney had been silenced by Archbishop Cushing for supporting the idea that there was no salvation outside the church and the four teachers and all members of St. Benedict's Center were deprived of the Sacraments.

The letter from the Sacred Congregation said the priest and the teachers had been a "source of discord and revolt" and that their erroneous teachings could "do nothing but grave harm both to those who are in the church and to those outside it."

It added that it was "beyond understanding how a member of a religious society, namely Father Feeney, can present himself as a 'defender of the faith' and at the same time not hesitate to attack the catechetic teaching proposed by legitimate authorities."

The Sacred Congregation expressed the conviction "that the unfortunate dispute

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due to an insufficient study and understand-ng of the dictum "extra ecclesiam nulla alus'," and added that the dispute was rend-red "most acrimonious because of the seri-us disturbance of discipline occasioned by he refusal of some members of the group to everse and obey duly constituted authority."

The letter also said it was "beyond under-tanding how St. Benedict's Center can con-istently claim to be a Catholic school and lesire to be called such, while actually re-using to conform to the prescriptions of Canon Law, and while functioning as a ource of discord and revolt against church uthority."

The Congregation of the Holy Office, ac-ording to the 1949 National Catholic Al-nanac, has among its duties the guarding of Catholic doctrine in faith and morals" and ne judging of "heresy and those suspected f heresy." Cardinal Marchetti-Selvaggiani secretary of the Congregation and Pope ius, himself, holds the office of prefect.

On A Wide Circuit

W. W. Reid

onservation and Stewardship

I note that the excitement created some nonths ago by the almost simultaneous pub-cation of Vogt's "Road to Survival" and sborn's "Our Plundered Planet," is far from eing a passing squall; it is a basic shock to ur thinking and planning that is going to e with us and with our children for some ecades to come.

Scientists, being scientists, have tended to spute certain statements by both writers, nd to dispute even more sharply their con-usion that man may be bleeding the earth death — destroying the garden in which lives. But there are still enough undis-uted "facts" to cause man to pause and con-ler "whither he is drifting" over the cen-ries.

One would not accuse UNESCO of making sh statements or seeking scare headlines. t the science editor of UNESCO, Dr. aurice Goldsmith, called attention the other y to the devastation of the earth caused by an's maltreatment and abuse of natural re-urces, and especially to the growing rate of eed with which all materials are being ed up during this century.

"The abuses are widespread," says Dr. Gold-ith. "They include not only such gross ex-mples as the erosion of the soil, but also eer economic wastage. In Britain, for ex-mple, four out of every five tons of coal are sted by ineffective utilization; and more an 100 million pounds of sound edible fish thrown away as unmarketable each year the New England and Gulf of Mexico wlers.

"In nature, civilized man has also been ive as a destroyer. During the past two usand years, 106 forms of mammal life e disappeared from the earth; 67 per cent of these have become extinct only during the past century. In fact, in the past 50 years, about 38 per cent as many forms of mammal life have been exterminated as in all previous recorded history.

"A serious threat to our economic life arises from the speed with which we are using up basic materials. More minerals, for example, have been taken out of the ground in the United States since 1900 than from the whole world during the whole of previous history. Since 1900, we have consumed 97 per cent of all the petroleum ever produced in the world. Since 1920, we have mined and consumed 40 billion metric tons of coal, although the total amount of coal mined throughout history until 1947 was 81 billion metric tons.

"In other words, not only are we eating up our capital resources with great rapidity, but we are also wantonly destroying life and threatening the balance of nature. We dare not continue to do this. If the nations of the world are to survive then we must consider the problems of the conservation and the wise utilization of natural resources."

UNESCO and many public and private agencies are concerned with this problem of man's future, and they believe that science can find the answer through "proper techniques for utilization and conservation" and in popular education in science. The whole area of alternative resources, the almost unknown resources of the sea and of the air, and better organization of society as it "consumes" materials are fields in which scientists will be laboring for centuries to come.

Meanwhile more than one scientist has said that the "religion of the future" must be concerned with conservation and proper utilization of natural resources. This is nothing more than saying in other words what Christianity has long been stressing: that man is a steward of the good earth and of all that is within and upon it, and that he must use and conserve it — even enhance it — for the use of generations yet unborn. That cannot be too emphatically stressed from Christian pulpits.

Send your offering to your Conference Treasurer, identified as "Fellowship of Suffering and Service"

PERSONS

The Rev. and Mrs. Harold R. Yates of Rumford, Maine, have just returned from a trip to Overseal, England where they visited Mr. Yates' mother, Mrs. Isaac Yates. They sailed June 6th from Halifax, N.S., on the H.M.S. Aquitania and returned on the same ship, leaving Southampton on Aug. 24th. Mr. Yates' mother's health had been failing for some time, only her great desire to see her family keeping her alive. She died on Aug. 21st, very happy to have spent the summer with her son and his wife. Funeral arrangements were rushed so that Mr. and Mrs. Yates could be present, and they left for America the next day. Mr. Yates is minister of the Methodist Church in Rumford, Maine.

Mr. and Mrs. Richard W. Mayer of 14 Larch Road, Wellesley, Mass., are announcing the birth of a son, Ronald Gordon, on Sept. 9th at Wellesley-Newton Hospital. The maternal grandparents are the Rev. and Mrs. M. A. Gordon of Beacon Street Methodist Church, Bath, Maine.

The Rev. Dwight F. Faulkner, 85, a member of the Maine Conference of The Methodist Church for fifty years, passed away in a Portland hospital on Sept. 15th. After serving pastorates at Kittery, Sanford, Saco, Lewiston, South Paris and Gorham, he retired to Gorham in 1928 and made his home there. Mr. and Mrs. Faulkner observed their 62nd wedding anniversary this last May. Mr. Faulkner leaves his wife, a son, Dwight, Jr., of Rye, N.Y., and two daughters, Mrs. R. M. Gilbert and Mrs. Frank D. Close, both of New York.

The Rev. and Mrs. Alexander Campbell Carmichel of Dewitt, N.Y., announce the birth of a son, Alexander, Jr., on Sept. 5th. Mr. Carmichel, active in the youth work of the Northeastern Jurisdiction, is minister of the Community Church in Dewitt.

Publishing House Changes

The Rev. Dr. J. Edgar Washabaugh of Morristown, N. J., manager since 1940 of the New York branch of the Methodist Publishing House, will on Oct. 1st take over the duties of a newly created office, assistant to the Publishing Agents. His headquarters will remain in New York in the Methodist Building, 150 Fifth Avenue. Harry F. Keiser, present manager of the Chicago house, will succeed Dr. Washabaugh as New York manager.

These and other changes were announced here today by the two publishing agents, Dr. Roy L. Smith of Chicago and Lovick Pierce of Nashville, Tenn., in connection with the annual meeting of the denomination's Board of Publication which is being held here Sept. 14-15.

The New York house serves all of New York, New Jersey and Vermont and parts of Pennsylvania and Connecticut. Dr. Washabaugh became its manager following unification in 1939 of the three major branches of American Methodism. Previously he had been on the executive committee of the former Methodist Book Concern and was chairman of its property committee.

George C. Pask, who has been merchandise manager of the New York house, will become manager of the Pittsburgh house, succeeding W. Frank White. Mr. White will become manager of the Cincinnati house. W. C. Hyde, present manager at Cincinnati, is being transferred to Chicago to manage the house there.

Under the leadership of their pastor, the people of the Italian Methodist Church of Our Savior, South Boston, Mass., have recently renovated their house of worship with the installation of a new divided chancel. A beautiful unitype outdoor bulletin board was presented the church by the Italian Women's Society. The Rev. Frank L. Pizzuto, for twenty-one years minister of the St. Paul's Italian Methodist Church, East Boston, is now pastor of the Church of Our Savior.

Boston Area District Meetings

Sept. 21—Springfield District, Asbury-First Church, Springfield.
Sept. 22—Worcester District, Leominster, Massachusetts.
Sept. 23—Boston and Lynn Districts, Harvard-Epworth Church, Cambridge, Mass.
Sept. 26—Portland District, Sanford, Me.
Sept. 27—Augusta District, Fairfield, Me.
Sept. 28—Bangor District, Patten, Me.
Sept. 29—Norwich District, Willimantic, Conn.
Sept. 30—New Bedford District, Trinity Church, New Bedford, Mass.
Oct. 26—Southern District, Arlington Street Church, Nashua, N.H.
Oct. 27—Northern District, Plymouth, N.H.

Mosley-Mitchell Engagement

The Rev. and Mrs. T. Arthur Mosley of Eau Gallie, Fla., have announced the engagement of their younger daughter, Barbara, to the Rev. Thomas G. Mitchell of Inverness, Fla., son of the late Rev. G. T. Mitchell and Mrs. Mitchell.

Mr. Mitchell was a Navy chaplain, serving for three years in the Pacific theatre of operations. A graduate of Florida Southern College and Emory University, he has been pastor of the Methodist church in Inverness for four years, his first appointment.

Miss Mosley is a graduate of Florida Southern College, where she received the Harris Gold Medal in Religion. She has been director of Christian education in the Park Temple Methodist Church, Fort Lauderdale, Fla., for the past two years. Her brothe the Rev. Ronald A. Mosley, is minister the United Methodist Church, East Natick Massachusetts.

The Rev. John E. Barclay, pastor of th Church of All Nations at Morgan Memoria Boston, received a citation on Aug. 30t from the Coast Guard League of the Thir Naval District, for his three years of servic as chaplain of that district and of Chapt 313. During the recent war Mr. Barcla served as an officer in the Coast Guard R serve. He has recently come to the Churc of All Nations from the pastorate of Fir Methodist Church, Newark, N.J., where h served for five years.

Lynn-Boston District Conference

Harvard-Epworth Methodist Church, Cam bridge, Mass.

Friday, September 23, 1949

3:00—3:10 Devotions.

3:10—3:20 "Happenings at Rolling Ridge Dr. Lemuel K. Lord.

3:20—3:35 "We Think About Religiou Education," Miss Edith Jordan.

3:35—3:50 "Plans for Evangelism," th Revs. D. S. Barnett and J. M. Bowmar.

3:50—3:55 Hymn.

3:55—4:05 "The Preaching and Teachin Endeavor in the Advance," the Rev. A. Strait.

4:05—4:15 "The Preacher's Worship," th Rev. John Snook, Jr.

4:15—4:25 "The Financial Challenge the Advance," the Rev. W. C. Arnold.

4:25—4:30 Hymn.

4:30—5:00 "We Ask a Man Who Knows a forum period led by the Rev. Frederick M Pyke, D.D.

5:00—6:30 Fellowship Period.

6:30—7:30 Reservation Dinner served b the ladies of host church.

7:30 Mass Meeting open to all. Addre by the Rev. Frederick M. Pyke, D.D., m sionary in North China for 35 years.

Workshop In Boston

An inspirational address by Dr. George Fallon, pastor of Wesley Church, Worceste and a panel discussion led by the Rev. D Archiver J. Strait, superintendent of the Lyn District, on the theme, "Our Faith in Christ will feature the first session of the Bosto Lynn Preachers' Workshop to be held Mo day, Oct. 3rd, at 10:45 a.m. in Wesleyan Ha Boston. On the panel with Dr. Strait will Dean Walter G. Muelder and Professor Elm A. Leslie of Boston University School Theology, together with two pastors, t Revs. D. Joseph Imler and Guy H. Wayr The morning's devotions will be led by t Rev. John Snook, Jr., president of the Bo ton-Lynn Preachers Meeting under whe auspices the workshop is being conducted. coffee hour will precede the meeting.

All of the pastors and ministers of the Bo

ton and Lynn Districts are strongly urged to attend the workshop. It is designed to offer stimulation and help for the pastor's preaching program during this first year of the Advance for Christ and His Church. Each session of the workshop will be built around one of the elements of faith, which is the emphasis of the Advance for 1949-50. Full opportunity will be given for free discussion of each theme during the workshop sessions.

Inspirational speakers who will appear on other workshop programs during the year are Bishop John Wesley Lord, Bishop Lewis O. Hartman, Dr. H. Hughes Wagner, and Professor Edwin B. Booth. The panel discussions will be led alternately by the superintendents of the Boston and Lynn Districts, Dr. Willard C. Arnold and Dr. Strait.

Officers of the Boston-Lynn Preachers Meeting are John Snook, Jr., president; Wilbur C. Ziegler, vice-president; Francis C. Wilson, secretary-treasurer; Edson G. Waterhouse, chairman of the executive committee; and George E. Heath, advisor.

Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

In view of the fact that many political observers feel that the future of the world will be determined, at least to a very great extent, by what happens in China, it is with great interest that we notice two reports from that country.

The first report is published by the Board of Missions of The Methodist Church and it is in the words of a missionary writing from behind the Communist lines in China. The report does not reveal the name of this missionary who writes as follows: "If you should visit us you would hardly be aware that anything unusual has happened . . . but there is a difference . . . the whole atmosphere has changed. Where there was disillusionment, apathy and despair, there is now eager hope, enthusiam and confidence in the future." This missionary then comments that while some of the older and more experienced people do not have this spirit to the same degree as the younger and less experienced, even so . . . the letter runs. . . . "(we) can hope that the energy and faith they have in this new government may remove the mountains of selfishness, and love of power and greed, which always rise in the paths of such movements."

The second report is in the form of another letter from Dr. T. C. Chao, dean of the school of religion in Yenching University and one of the six presidents of the World Council of Churches. In a former letter published in this country he asserted that the Communist victory in China was a cause for rejoicing.

In this second letter, written just six months after the first, he re-affirms his position and then describes a series of incidents in which Chinese Christians have worked hand in hand with the Chinese Communists, and among these incidents is a description of how he knelt with a Communist while they both took communion in a Christian church service. The Communist was in his army uniform. He cites another instance in which a young Communist who was about to leave home to join the army was baptized in a Methodist church on the eve of his departure . . . and the minister who baptized him presented him with two things — a Bible and his Communist army uniform.

In the light of what Dr. Chao reports to be a direct collaboration of some Christians with the Communist movement in China, the distinguished Chinese scholar and Christian asserts that in China the people do not see any contradiction in accepting Marxist-Leninist thought along with Christian beliefs.

Here we have two news items which have not generally appeared alongside of the secular news about China. While these items were being published in the church press, the secular press has been gravely concerned with the fact that the Secretary of State, Mr. Dean Acheson, is advocating a "wait-until-the-dust-settles" policy so far as China is concerned. He has been hotly criticized in some quarters because of his support of this wait-and-see program. Considerable pressure has been put upon him to do something to revive (if possible) the regime of Chiang Kai-Shek.

In view of the fact that these two letters from China may possibly reveal something about that country which many of us have over-looked, it may be that Mr. Acheson expects (as does Dr. Chao) that the Russians will not win control of China after all . . . and that it would be a mistake to support a government which has already lost the confidence of the Chinese people.

If these reports from two Chinese quarters are any indication of the trend of events over the rest of China, there is more hope for a good outcome than most people think. However, there is always the chance that even these correspondents who are in the middle of events may not see the total picture as it really is.

+ + + +

A conference of women which was sponsored by the Southern Regional Council (a church body) has produced the most energetic statement on civil rights which has hit the headlines in the past several months. More than 150 prominent church women from 12 states issued a pledge that they would arouse their churches to support full constitutional rights for everyone. Of course, they mean that civil rights must be given to Negroes in the south.

On this issue they became specific when they said that white people should go with Negroes to the polls and registration boards to make sure that no violation of civil liberty

EVENTS

is made by any individual or group. They further called for an active interest in police functions, law courts, grand juries and all the rest. When the conference adjourned, the church women announced that they were going to secure thousands of signatures to a pledge that their civil rights campaign would be supported by church people all over the south.

+ + + +

The tension in Czechoslovakia continues with the Roman Catholic Church girding her forces for an ultimate show-down with the government. The government law which is the chief cause of conflict is the one which would require government approval of any priest before he could be appointed to serve any particular parish or be elected to an office of higher standing within the hierarchy. Thus the state would control appointments and elections all along the line. In fact, it would place the government of the church within the control of the state.

Thus the conflict in Czechoslovakia is different from the one which was so bitter in Hungary where the issue was land reform and education; or in Poland where a similar conflict is in process. In Czechoslovakia, the controversy is a clear-cut conflict over the right to control the administration of the church. Obviously, neither side can compromise in Czechoslovakia and the final result will probably be more bitter than many people expect.

+ + + +

A great go-to-church campaign is being launched in Los Angeles with the first meeting scheduled for Hollywood bowl the first Sunday in October. The president of the University of Southern California, Dr. Robert Sproul, is chairman of the campaign.

And the people in Texas have voted that they would rather go to church in a church building than attend religious services in one of the recent drive-in affairs. This survey which was taken in Dallas also shows that most people are in favor of having the men remove their coats in church during the summer.

+ + + +

Twenty-six Lutheran pastors who do their preaching to the deaf in sign language met in St. Paul for a convention; and they claim that a sermon preached with the hands can be as fiery and eloquent as any preached with spoken words. For instance, if only a little punishment is the point to be emphaisized, the preacher slaps his wrist lightly — but if it's a big punishment that's meant — it's a big swing of the right arm and hand.

The phrase — "it came to pass" is boiled down to one quick flip of the hands which means "happened."

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Baltimore Assembly

BALTIMORE, Md. — The annual Delaware Conference Youth Assembly and the annual School for Pastors of the Washington and Delaware Methodist Conferences were held jointly last week on the campus of Morgan State College here. Over 200 persons were in attendance at the two schools.

The Rev. Charles L. Carrington, of Jamaica, N.Y., was dean of the youth assembly, while the Rev. Dr. Edgar A. Love, superintendent of the Department of Negro Work of the Methodist Board of Missions, under whose auspices the pastors school was held, directed the latter group.

Courses were offered the youth in the Bible, the life of Saint Paul, and the practical phases of youth work. The Rev. M. O. Ballard, of Philadelphia, was manager, and the Rev. W. A. Harewood, of Easton, Md., registrar. Director of music was the Rev. Daniel Ridout, of Dover, Delaware. Miss Bernice Gardner, of Philadelphia, was organist.

The youth section was featured by the presence of two white fraternal delegates, Dora Lee Gould, of Fairmont, W. Va., and Earl Cavanaugh, of Philadelphia. Lawrence Smith, of Washington, was also a fraternal delegate from the Washington Conference.

Highlights of the meeting were the choir concert on Friday night, directed by the Rev. Mr. Ridout, and the Saturday night communion and committment service, when 20 young people offered themselves for full-time Christian service. The Sunday morning sermon, delivered by the Rev. Dr. Ralph B. Thompson, of Salisbury, Md., brought the session to a close.

The Rev. Grant Shockley, professor in Gammon Theological Seminary, was vesper speaker at the joint assembly each evening. James Hardcastle, of Dover, Del., and Mrs. Frances Crampton, of Philadelphia, were directors of recreational activities for both schools. The morning watch services were led by Professor Howard L. Cornish, director of the Morgan Christian Center, where the classes were held.

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Negro Heads Northeastern Youth

CARLISLE, Pa. — Lawrence Smith, of Washington, D.C., was unanimously elected president of the Northeastern Regional Conference of Methodist Youth, Saturday, Aug. 27, at Dickinson College, where the fourth annual leadership conference was held from August 22nd to 29th.

Methodist youth from Maine to West Virginia, numbering 106, all of whom are district or conference officers in their respective sections, comprised the assembly. Smith was elected vice-president last year when the conference met at Keystone College, La Plume, Pa. He was the unanimous choice of the nominating committee and was elected to the presidency at this session without opposition.

Methodist youth thus continued their liberal policies and evidenced their determination to erase racial barriers within the northeastern region of the denomination.

When the conference was organized three years ago, the young people changed the name from Northeastern Jurisdictional Conference, which would not have included Negro membership of the Delaware and Washington (all-colored) Conferences, to Northeastern Regional Conference, to insure the inclusion of the Negro youth in their body.

Smith is a leader in youth activities in the Washington Conference, and a member of Ebenezer Methodist Church, Washington. He is a veteran of the last war, and is 22.

Colored leaders were the Rev. Levi Miller of Baltimore, who served as discussion leader, and the Rev. Daniel Ridout, of Dover Delaware, who was director of music. The conference choir directed by the Rev. Mr Ridout, gave a concert in Bosler Hall, Sunday afternoon before a large and appreciative audience. The choir also sang at the Allison Methodist Church Sunday morning. Catherine Johnson was the soloist. Guest soloist at Sunday afternoon's concert was Daniel Ridout, Jr., student at Maryland State College and winner last spring of the inter collegiate singing contest between six leading Negro colleges.

The Homemaker's Corner

Mrs. Harry A. Burnham

What a Letter Did to Me

That amazing woman in Maine, whom you have met in this corner several times, wrote me a letter the other day. That letter made me uncomfortable for days, which is the last thing in the world that she would have wanted it to do. And it caused me to indulge in two bits of extravagance that would have astonished her.

This woman said that she had picked 12 quarts of blueberries — that's right; one hundred-and-twenty-six quarts, and was just going out for some more. She had sold 3 quarts at 25 cents a quart, had canned a lot, had made pies, cakes and puddings galore.

She didn't say anything about having bread-and-milk with blueberries for supper. That was my father's favorite dish in berry season. Milk drawn up from the well where it had been cooling in tight jars and was just as cold as that from any modern refrigerator — good Jersey milk, rich with cream, and bread, preferably the crusts from home-made bread; then pile on the big, just-ripe blueberries picked that day on the hillside berry patch. A piece of home-made cheese was a good accompaniment.

I thought about those blueberries until I was determined to have some. I shopped around my district only to be told that berries were hard to get, didn't keep very well and most folks didn't care for blueberries. That came my first extravagance because of the letter; I took a taxi to what is advertised as being "The Largest Fruit and Vegetable Market in the World."

I had to compromise on a pint box of cultivated berries. Like some "cultivated" people, they were big, wide and handsome, without much inner flavor. I couldn't refrain from telling the merchant about the 25 cent-a-quart berries I knew about. Very truthfully he said, "That's Maine, and no transportation problem."

I opened the carefully celophane-wrapped box and began to get ready for my old-time

pper. But the berries were a great disap-
pintment. Perhaps it was the lack of moun-
in air and honest sunshine. I compromised
ham and eggs.

Then I got to thinking about those pies.
restaurant had on the menu blueberry pie
r 50 cents a piece. Came my second ex-
avagance; I ordered a piece. It was worth
e fifty cents. A quarter of a big pie, al-
ost two-inches thick and just oozing with
ice, and the berries were not the aristo-
atic kind, just good, native, mountain ber-
es.

But that, after all, wasn't blueberries and
ilk.

/hy Continue?

ean A. T. Schulmeier

Several persons have asked me recently
hy I advocate and continue to support
urch-related educational institutions. The
esident's plan to subsidize education by
e federal government and the report of the
esident's Commission on Higher Educa-
on with its plan to increase the devices
ids to the question: "Should the several
nominations discontinue their educational
ograms?" (Federal aid should not be given
rectly to the colleges, so that the govern-
ent gains undue influence or control. Any
l from the government should be made as
ants-in-aid to students as scholarships and
projects for research and experimentation.)
paration of church and state should be
aintained with regard to educational in-
tutions as well as in other fields of church
deavor.

A second question related to the first one
"Why should church-related educational
titutions continue?" These questions are
closely related that in answering the first,
also answers the second. The answer is
ar but not brief. The churches *should* con-
ue to sponsor educational institutions, be-
se of what the church-related educational
titution can be and do. The church should
nsor these by giving financial aid and by
plying students.

Many of our Methodist educational institu-
ns do what they should as church-related,
l an increasing percentage of them are
mpting to meet the mandate of the
rch as it was expressed at the General
nference in 1948 in Boston.

What can the church-related educational
titution be? It can be church-related in the
sense. Every staff member and every stu-
t should be informed and reminded,
kly but pleasantly, of the relationship of
school or college to a sponsoring denomi-
on. Whether we like the implications or
those of us who are on the campuses are
sts and in some cases beneficiaries of the
rch which sponsors it. The college has a
nite responsibility and obligation to the
rch. No clear-thinking and far-seeing ad-
inistrator will ignore this obligation.

gain, the church-related educational institution can be the place to which the denomination will turn to procure learning for its youth, and the local church should be able to turn with confidence to its own college for leadership when it is needed. The graduate should be safe and sound. Moreover, such a college can be the resort to which the church in its area turns for leadership in the greater movements of Christendom and the church in general. It also can be the outpost for battling the evermore closely encroaching secularism of modern education.

A philosophy which relates the Ultimate Worth of things and events, which presents a theistic plan of creation, and which sets up a philosophy of life concurrent to these preceding concepts should be taught in the physics class as well as in the courses on Bible. Therefore, such an institution should be a recruiting ground for responsible democratic citizenship and for Christian leadership — both professional and voluntary.

What can the church-related institution do? It can lift itself to a level where it is self-respecting, educationally and religiously. It will then have the respect of all who know it. To this end increasing care should be exercised by those responsible to procure for the staff only persons who are positive Christians and churchmen and at the same time who are fitted in an outstanding measure for the fields which they are to teach.

These institutions can select with care those students whom they accept. This selection of students should be made with dual emphases. The incoming student should be of unquestionably high character. Pains should be taken to make sure of this fact.

The church-related institution should organize a schedule that is attractive to youth of scholarly tastes, and each subject should be geared so to keep every student busy. No institution should be too large to carry out this most important function, and the college, however small its enrollment, is too large when it does not perform its duty to its students in this important work. That is to say, the institution will recognize each student as an individual, a person, and as such of supreme worth. So recognizing the youth which confronts it, the staff will never be too busy to listen, nor will it be too preoccupied to help in the moulding of the student into a responsible citizen and Christian leader.

Here are some phases of the educational program where the church-related institution can be and do what others cannot be and do. These are the chief reasons why I support and advocate them. Doubtless, there are many more reasons. We have not talked or thought too much about these values and reasons for our existence but we have done too little.

• • • • •

"It is true that the Christian must rely on faith in God. But the God we worship requires something of us. The man who appeals to God for help when he refuses to help himself would not be willing to use what God would give him."

* * *

"Our Faith in God," The Advance for Christ and His Church.

• • • • •

Getting A Kick Out Of Life

With the kind permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

We All Make Mistakes, Brother

Rebecca McCann has always been one of my favorite philosophers and when she wrote this little quatrain, she said something for me which has helped me to get more out of life:

"God made the clouds and skies of blue;
He made the rivers seas and lakes,
Of course, He made mosquitoes too,
But everybody makes mistakes."

For many years I have been a collector of newspaper misprints and mistakes. I started out in San Francisco when I sent to the *Chronicle* a church notice which read: "Sunday night at the corner of 19th Ave. and Judah, the young ladies of Calvary Methodist Church will hold a night street meeting."

Here is the way the newspaper published the item: "Sunday night at the corner of 19th and Judah the young ladies of Calvary Methodist Church will hold a night *shirt* meeting."

Here are some of the newspaper mistakes I have collected as a hobby:

"Wanted, an airy bedroom for a gentleman twenty-two feet long and eleven feet wide."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"Animal sale now on; don't go elsewhere to be cheated; come here."

"Widow in comfortable circumstances wishes to marry two sons."

"Wanted, a boy to be partly outside and partly behind the counter."

"Bulldog for sale, will eat anything; very fond of children."

I have also collected a lot of mistakes that students make. Here are some of them:

"The earth is touring on its exit once a day.

"To irrigate is to annoy some one."

"An octopus is a person who hopes for the best."

"Columbus was a navigator who cursed around the Atlantic."

International Wedding Party

Members of the wedding party at the recent marriage of Miss Florence Coretta Barron and Mr. George Whitman Strong were from a number of different states and came from as far away as Honolulu, Hawaii. The bride is the daughter of the Rev. and Mrs. Ralph J. Barron of 169 West Broadway, Bangor, Maine, and Mr. Strong is the son of Mrs. Paul A. Strong of E. Pasadena, California, and the late P. A. Strong. The four o'clock wedding took place at Grace Methodist Church, Bangor, with Mr. Barron, minister of the church, officiating at his daughter's wedding, assisted by the Rev. Louis S. Staples, Bangor District Superintendent, and Dr. Tertius Van Dyke, dean of Hartford Theological Seminary, Hartford, Conn.

After the reception in the church parlors, the couple left by motor for Harford's Point at Moosehead Lake, Maine, for a wedding trip. They will reside in the parsonage at East Hartland, Conn., where Mr. Strong is serving as pastor.

The bride attended Greenville High School, Gordon College in Boston, Mass., and received her B. S. degree from Maine State Teachers' College in Gorham. She received her M. A. degree from the Hartford Seminary Foundation last May.

The bridegroom received his A.B. degree from Whittier College in California and is at present studying at the Hartford Theological Seminary.

Members of the bridal party pictured above are: front row, left to right, Margaret Loanne and Linda Jean Gedney, Bangor, flower girls; second row, Miss Beatrice Carmien, Traverse City, Mich., bridesmaid; Miss Leah Caldwell, Salisbury, N. C., bridesmaid; Miss Marion Ito, Honolulu, Hawaii, bridesmaid; Miss Barbara Barron, Bangor, maid of honor; Mrs. Ralph J. Barron, the bride's mother; the bridal couple; Mrs. Paul A. Strong, South Pasadena, Calif., the bridegroom's mother; the Rev. Ralph J. Barron, Jr., Hampden Highlands, best man; the Rev. Walter Cooley, Aberdeen, Md., the Rev. LeRoy Hastings, Jr., Shrewsbury, Mass., and the Rev. Ernest Smith, Birmingham, Ala., ushers; back row, the Rev. R. J. Barron, officiating clergyman; the Rev. George J. Volz, Sangerville, who gave the bride in marriage; Dr. Tertius Van Dyke, dean of Hartford Theological Seminary, Hartford, Conn. and the Rev. Louis Staples, Bangor District Superintendent of The Methodist Church, who assisted Mr. Barron in the ceremony.

The Passamaquoddy Tidal Project

A Must For New England

Ernest Heywood

Minister of the Methodist church in Calais, Me.

Is New England losing her factories partly for lack of cheap electrical energy? Then let her people wake up to the tremendous natural resource latent in the unharnessed tides of Passamaquoddy Bay and the Bay of Fundy.

The harnessing of these racing, twenty to thirty foot tides presents the possibility of producing one million horsepower of electrical energy and it is a question too whether fifty thousand New Englanders know anything about it. Thanks to the wholehearted devotion of a few men who for years have given time, energy and money, the Quoddy Project has been revived and the Washington County Chamber of Commerce was successful in getting the International Joint Commission to hold hearings to see if the scheme should be furthered.

On Aug. 19th the commission, representing the United States and Canada, held hearings at St. Andrews, New Brunswick, under the chairmanship of George S. Spence, chairman of the Canadian section, and on Aug. 22nd at Eastport, Maine, with A. O. Stanley, chairman of the American section presiding.

Before this commission came senators, governors, legislators, engineers, businessmen, lawyers and representatives to speak for or against the plan for a survey which would determine once and for all if Quoddy should be built.

Among those presenting briefs was the author, who has preached for years that, as far as the economic salvation of Washingt County is concerned, it is a case of "Quod or Bust." For ten years he has observed t steady decline of industry and population this area to the point where economic stagn tion and poverty face the people. Distan from markets and high freight rates milit against new industries settling here. T churches lose 70 per cent of the fine you taken into fellowship because opportunit locally are so few and the young folk mu go elsewhere for work. The building Quoddy would revolutionize conditions a transform a depressed area into a thrivi community. Electric power at a reasonal cost would attract manufacturers of ste fertilizer, aluminum and atomic power. R materials from foreign countries could brought to dockside by ocean going freight and manufactured products sent abroad exchange. A one hundred square-mile s water lake would be created where sailin canoeing, fishing, bathing and other recr tional pleasures could be enjoyed in safe Tourists by the thousand would travel fr all over the world to see the thrilling en neering marvel of controlled never-resti tidal waters producing a constant flow 740.000 kilowatts of electrical energy.

The Quoddy area is one of the most bea ful in the United States and its people r among the best for intelligence, skill a stability but if the Quoddy Tidal Project not developed then "Ichabod" might w be written over this lovely countryside.

The brief, presented for the record, c tained photographs of abandoned fa homes, idle factories, foundations of st on Main Street which had been destroyed fire and not rebuilt, substandard living c ditions and depreciated property values, indicating a depressed area.

New England needs to wake up to the that tremendous electric power can be m available in its home territory and dem the building of the International Quo Tidal Project in the interests of industry the general welfare.

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Preaching-Teaching Mission

"Our Need for a Vital Faith" will be radio sermon topic of the Rev. Dr. E. Ha Mohn of Chicago, executive director of Advance for Christ and His Church, ove Columbia Broadcasting System network, 2nd. One of two regular Sunday morn "Church of the Air" programs, Dr. Mo service will be heard from 10:00 to 10:30 E

This radio service will mark the oper of a period of emphasis throughout Met ism on "Our Faith." During October November an unprecedented teaching preaching mission will bring noted spea to 78 centers with messages that strengthen and clarify Christian convicti while hundreds of thousands of booklets

aining the essentials of Christian doctrine vill be studied.

Music will be provided for the Church of ne Air by the choir of First Methodist Church, Evanston, Illinois, John Christensen, rganist and director. In addition to stirring ymns of faith the choir will sing "Once I oved From Thee to Wander" from St. Matthew's Passion (Bach).

Since not all CBS stations carry this service, local schedules should be consulted. Program directors, where this program is not aired," will often, upon request, transcribe and present it later in the day, if there is ufficient demand.

Dr. Maier Denies

Religious News Service

St. Louis, Mo. — Dr. Walter A. Maier, Lutheran Hour radio speaker, denied here an allegation by Mrs. Eleanor Roosevelt that he "a somewhat fanatic fundamentalist who nortly before V-E Day was still insisting nat the Germans were a bulwark against ommunism."

Mrs. Roosevelt's charge was contained in er syndicated column, "My Day." In the ourse of an attack on the Lutheran Research ociety of Detroit, which has no official connection with any Lutheran Church body, ne listed Dr. Maier's name as one of the eople supported by Lawrence S. Reilly, ounder of the society, which Mrs. Roosevelt iferred is interested in spreading hatred.

Dr. Maier's denial was contained in a letr to the former First Lady in which he deed any connection with the society or with aving supported Hitlerism.

"I must emphatically disavow your implicaons when you call me 'somewhat fanatic,'" r. Maier wrote. "I thank God that I am ndamental, in that I stand unswervingly yal to the cross of Our Lord Jesus Christ nd to the assurance of salvation by race rough faith in His shed blood. But I deny nphatically being 'fanatic.' This is a danerous term, and, I am reliably informed, orders on the libelous.

"I expressly disavow any connection whater, past or present, with the Lutheran Research Society. I am informed that its publication printed one of my radio addresses ithout my knowledge, just as scores of pers in various countries have. The fact at this periodical has quoted sections of ne of my messages does not in any sense fer that I am identified with the Lutheran esearch Society, or sympathize with the men hom you have listed in your column.

"Of course, I stand squarely behind this ldress which was published, as behind every dio sermon I have broadcast, because it oints the reader to the Son of God as the vior of the world.

"It is also utterly false," Dr. Maier conued, "to declare that 'shortly before V-E ay' I 'was still insisting that the Germans were a bulwark against Communism.' This is absolutely untrue, and an examination of my radio messages (all of which have been reviewed by the Mutual Broadcasting System and are now in print) will bear out this statement. Please be fair enough to examine the record. I have denounced Hitlerism widely and unsparingly."

In her column, Mrs. Roosevelt included Dr. Maier's name with the following, whom she said had written articles which appeared in the Research Society's publications:

"Don Lohbeck, one of the editors of Gerald L. K. Smith's *The Cross and the Flag;* Kenneth Goff, another of Mr. Smith's lieutenants; Upton Close, who was dropped as a radio commentator; Tyler Kent, the American code clerk who was charged by the State Department and Scotland Yard with relaying military secrets to Germany, and Harvey Springer of Denver, Colo., who also co-operates with Gerald Smith.

"Some of the other people whom he (Reilly) supports," Mrs. Roosevelt added, "Are Gerald D. Winrod of Wichita, Kans., a minister who is both anti-Catholic and anti-Semitic, and Walter Maier, a somewhat fanatic fundamentalist. . . ."

In his letter, Dr. Maier expressed the belief that Mrs. Roosevelt was "serving destructive ends by such attacks" and said he hoped "you will be ready to undo the damage which, I trust unwittingly, your unfounded remarks have caused."

"Your late husband thought enough of me," Dr. Maier added, "to have his secretary telephone me personally and ask me to come to Washington in connection with the Supreme Court issue." Dr. Maier also said the War Department invited him to study religious matters in Germany the summer before last, and that the Lutheran Laymen's League had entrusted him with its broadcasting for 16 seasons.

"I ask you publicly to withdraw your derogatory remarks," he concluded, "on behalf of myself and the millions to whom each Sunday for 16 seasons I have been broadcasting the Gospel of the Lord Jesus Christ as the Redeemer of the whole human race."

A brief statement was also issued here by Dr. Eugene R. Bertermann, director of The Lutheran Hour, denying that the program or Dr. Maier has any connection with or endorses the Lutheran Research Society of Detroit. Dr. Bertermann also denied that Dr. Maier insisted that the Germans were a bulwark against Communism.

"It will be a matter of deep regret to many Americans," he said, "that Mrs. Roosevelt has seen fit to employ against Dr. Maier the same tactics of name calling against which she and many churchmen, including my own Lutheran Church, protested some weeks ago."

A Morgan Memorial Activity

East meets West at Morgan Memorial's Fresh Air Camp at South Athol, Mass. A few of the many nationalities represented at the camp this summer include, front row, left to right: Charles Leondike, Italian; Fred Byda, Syria; Fred Kirby, Canadian Indian; Wayne Jenkins, Newfoundland; Fred Eldridge, American; Johenna Selcowitsch, German displaced person; and rear: Margaret Miki, Japanese Hawaiian; Anna Perez, Puerto Rico; Richard Hadayia, Syrian; Cloudio Cardazza, Portuguese; Theresa Candido, French; Elizabeth Wong, Chinese; and Harry Dostoonian, Armenian.

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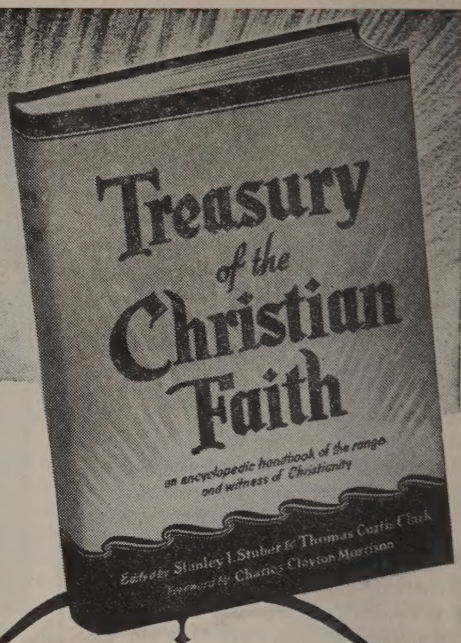

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John Sutherland Bonnell	Sin
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